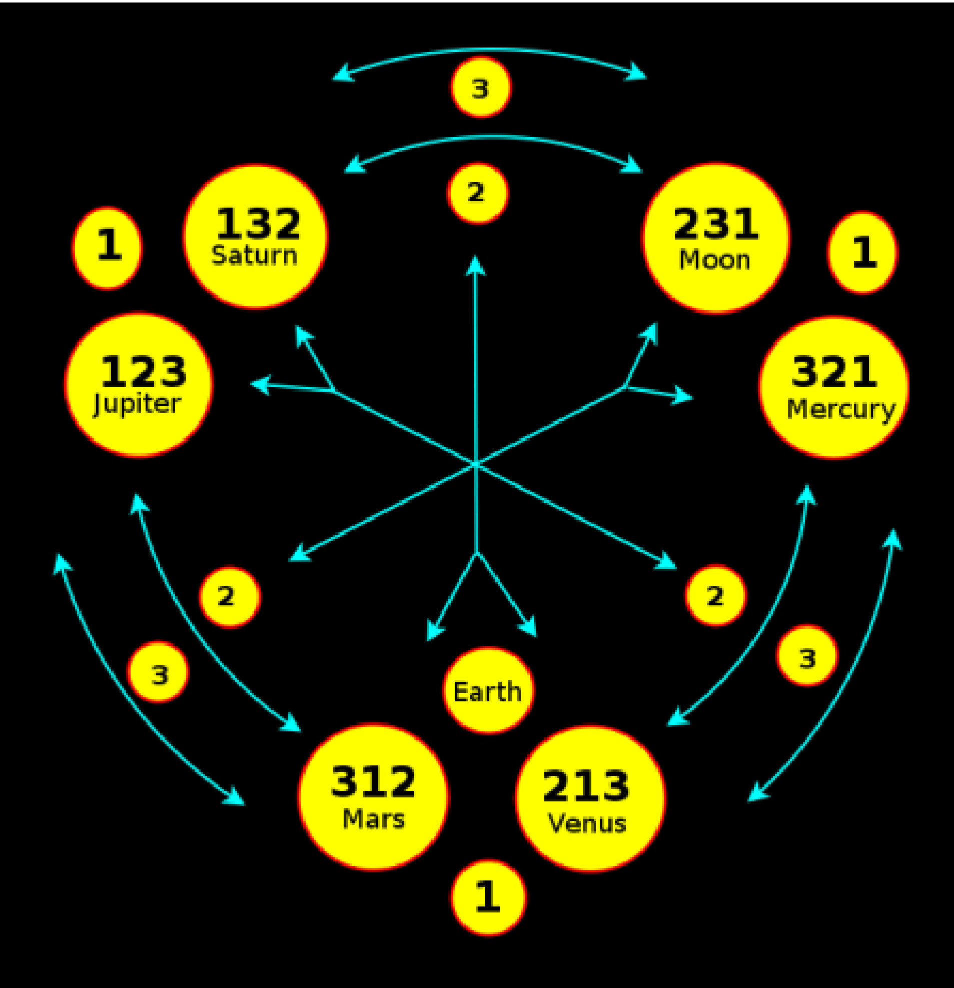
Baha’i Bohemian



English

Welcome to a Baha'i site for bohemians.

Español

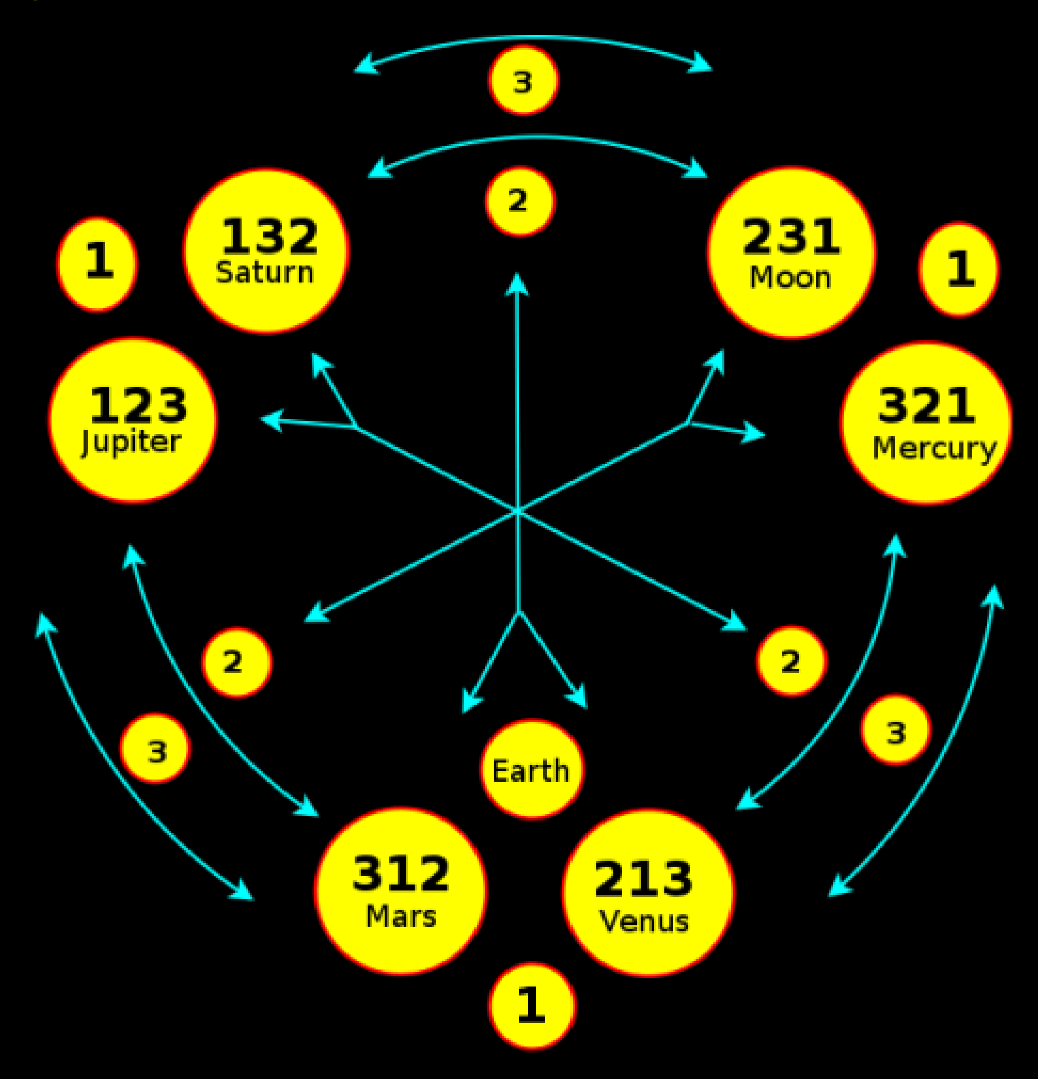
Bienvenidos a un sitio Baha'i para bohemios.

I Autobiography of a bohemian.

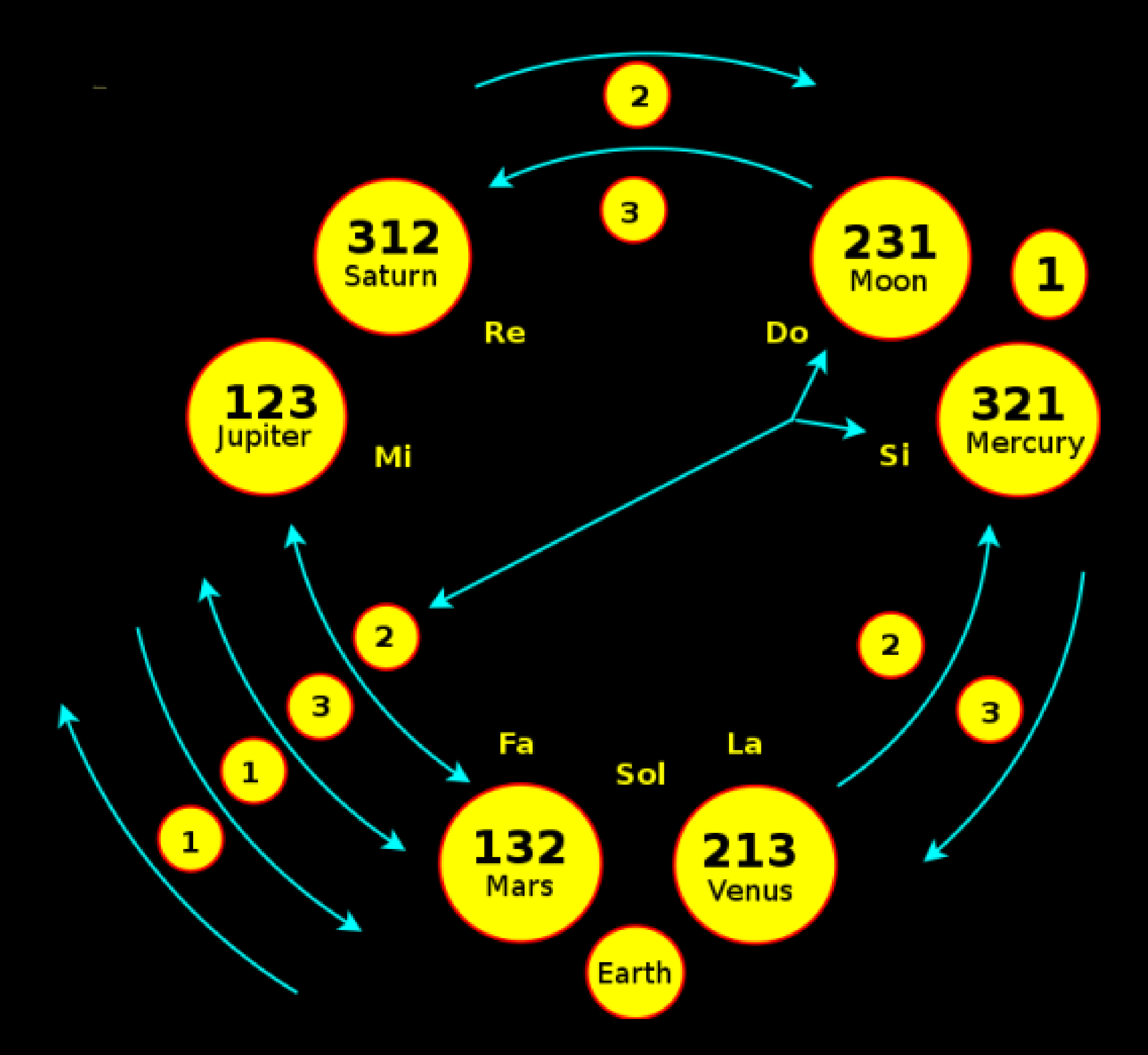
II Bohemian logic.

THE BOHEMIAN TETRACTYS

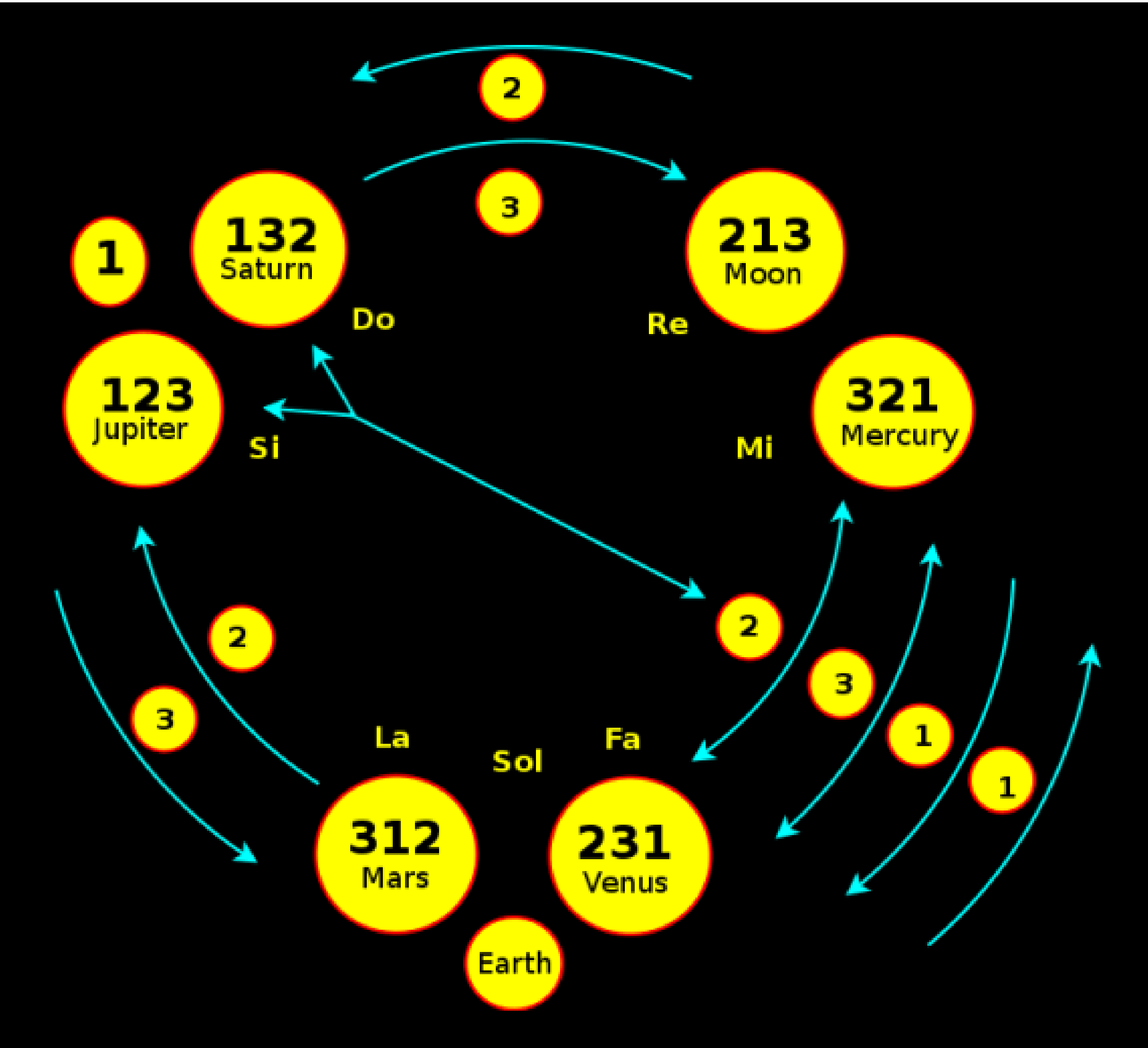
The following diagram corresponds to the World of Creation:



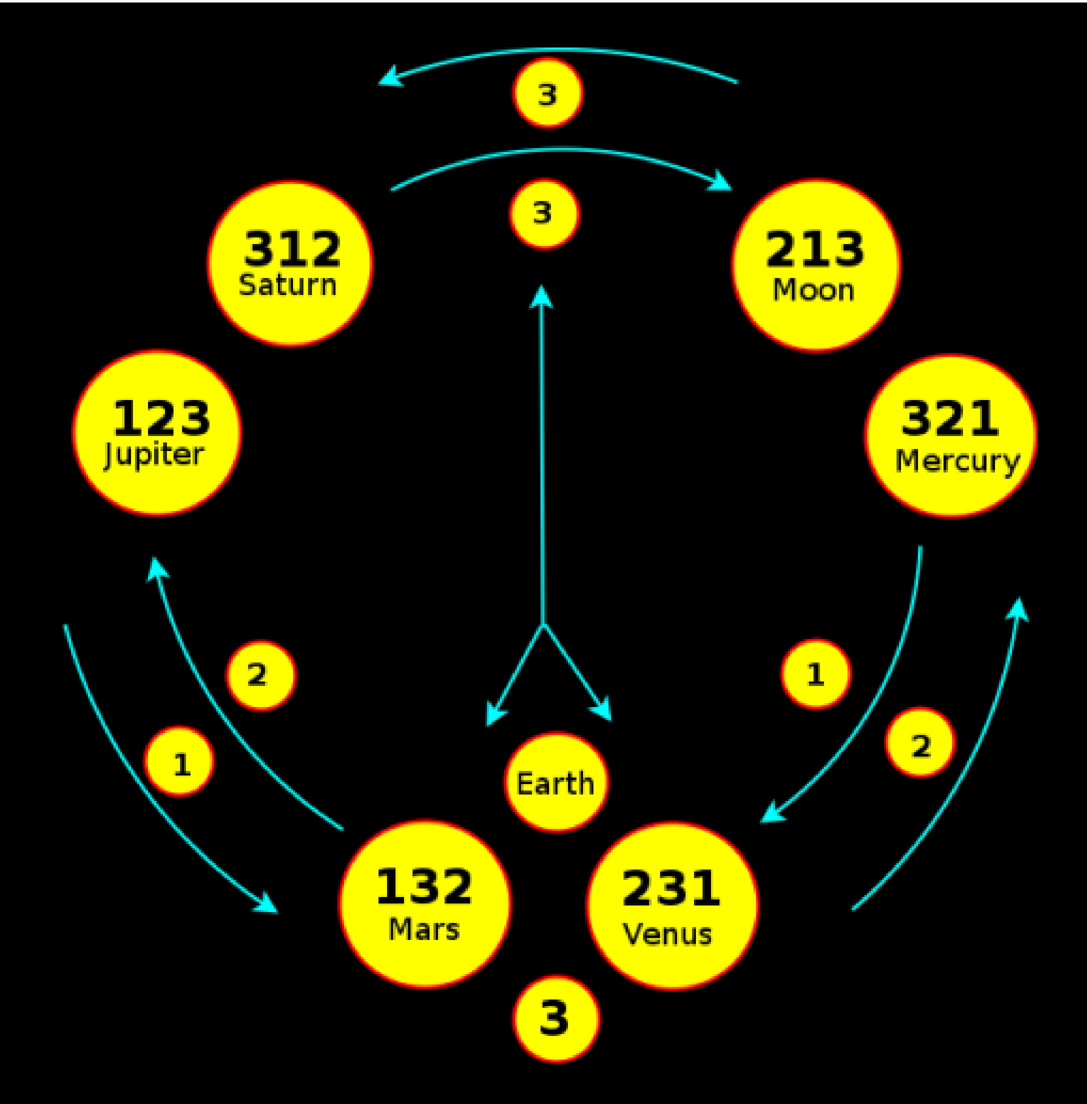
Numbers 1, 2, and 3 correspond to the active, passive, and neutralizing principles respectively. Where these appear alone or alongside arrows it indicates a correlation in the order of appearance of the principle between two of the six possible ways in which the principles appear. The figure in the center has nine points, corresponding to the external points of the tetractys, and the central point corresponds to the internal one. The following diagram corresponds to the Arc of Descent.



As is known to students of the tetractys and music, the musical scale has an interval between Mi and Fa, and another between Si and Do. Where exactly these belong in the figure of the tetractys is a subject of the most diverse opinions, and that presented here is not found in any of the authorities known or consulted by this author (Ouspensky, Gurdjieff, Collin, Mouravieff, or in the Indian philosophy known as sankhya). It is generally agreed that there is a lateral octave (a parallel scale) in which Fa, Sol, and La fill the Mi - Fa interval. I've put Sol between two points of the tetractys because both the World of Creation and the World of God have a principle shared by those points which corresponds to planet Earth, and the Arc of Descent takes it into account on the part of the World of Creation, while the Arc of Ascent takes it into account on the part of the World of God, according to the following explanation. When Fa, Sol, and La of the lateral octave fill the Mi - Fa interval, Si and Do of the lateral octave appear in place of Fa and La, with Sol accounting for the Si - Do interval. The relationship between the principles also shows where the intervals are, and are different from those of the previous diagram because the principles associated to Saturn have been changed with those associated to Mars. The lateral octave is associated to an Act of God, yet this Act only becomes evident after the appearance of Sol in the Arc of Descent, which is in La, corresponding to Do in the lateral octave. Therefore, the same Act interchanges the principles associated to Do in the lateral octave with those associated to Do in the Arc of Descent, to produce the Arc of Ascent:



The only thing to add here is that the completion of the Arc of Ascent involves interchanging the principles associated to Do in the new lateral octave with those associated to Do in the Arc of Ascent, and this is beyond mans' comprehension, but belongs to the World of God (the next diagram).   By the Act of God, man is in the Arc of Ascent, and yet it must be conceivable for him that those principles become interchanged for his own progress to be conceivable.   It is for this reason that we suplicate to God. The following diagram corresponds to the World of God:



The neutralizing principle, corresponding to Sol and planet Earth in the World of God, is related to the positive principles of the Arc of Ascent and the Arc of Descent that represent the appearance of Do in them. For this reason, 311 and 113 appear as two other possible forms of appearance, in addition to the six obvious ones, of the gunas in bohemian astrology. 311 corresponds to the progression World of God - Arc of Ascent - Arc of Descent, while 113 corresponds to the reverse. Together, these correspond to what is known in the sankhya philosophy of India as purusha (the consciousness of the knower), and the relationship of it to prakriti, or the objects of knowledge, is known as pradhana, and is outlined elsewhere in this site (see the bohemian logic link above).

I Translation of the first chapter of the Quran into the international auxiliary language Glosa.

II An astrologic system that correlates Indian philosophy and African divinatory archetypes to the I-Ching.

III Reading and writing based on colors. A theory of reading comprehension in general.

IV Links.

V Esoteric secrets of programming in Icon, and software in Icon related to astrology and the translation to and from Glosa.

VI Explanation of the grammar of Glosa, based on the lambda calculus.

VII Philosophic writings.

VIII E-Mail

AUTOBIOGRAPHY OF A BOHEMIAN

Baha’u’llah says, "He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world...." (Kitab-i-Aqdas, 36)
(i). In November of 1977, in Guatemala city, I became 15 years old. At that age I was already smoking pot regularly, at least on weekends and sometimes during the week. In a certain sense this was inevitable, on account of the education received. For at that age one has not the intellectual capacity to understand that the education received has an absolute value, that is, that it is to be applied in other institutions on account of its own reason for being. Therefore, if he sees an institutions only reason for being is learning certain words well, at least to the extent of the intellectual capacity, and that the words include as a fundamental principle and generalized description of the current social situation that this is the age of sex and drugs, then he will very easily conclude that these themes form a fundamental part of any responsible education. Even if they are not actively taught, officially they are accepted as evident facts towards which education strives, as if we spoke of Art or any other cultural necessity that assumes a certain education in order to be appreciated, such as International Relations, Politics, Tourism, etc. I was under the impression that to ignore sex and drugs was a lack of education.
(ii). This impression never left me during the rest of my experiences in educational institutions. It may have been a determining factor in my career choice: architecture. It seemed inconceivable that a woman could really feel free to continue studying, when the final objective was to be used as a sexual object, and because of this I felt curious to know how women developed themselves in a field traditionally belonging to men; also it was inconceivable that one became an architect while it was obvious that one was a drug-addict. For these reasons I wanted, if not to be an architect, at least to satisfy my conscience about the true purpose of contemporary education.
(iii). When I say ’contemporary education’ I mean not only official education, but also the set of norms or precepts that are inculcated since childhood and make up what is called a well-educated person in todays’ world. My stay in Africa only went to confirm my previous observations. In Tanzania I lived for a few months, in 1978, while preparing to attend the

American School in the south of Madagascar, belonging to the Lutheran Missionaries there. The use of marihuana appeared to be part of the culture there. There is a guild, that of the fishermen, who are charged with bringing the product in and selling it on the beaches of Dar-es-Salaam, the capital of Tanzania. I often went to the beach, in the middle of the city, and moreover right next to a building of the Police, where the fishermen came in their canoes, and sold cigar-shaped bundles made from a certain thick leaf, filled with the drug.

(iv). Had it not been that my purpose is otherwise, I would have detailed many of the experiences suffered during those years, in relation to the use of the said drug. To me they seem the most outstanding, but they are so because of their extraordinary lack of all logic or reason for being. My objective, however, is to call attention to that which contemporary education could be, not to that which, unfortunately, it now is. In relation to the drug problem, currently some are looking for an antidote, either by means of other drugs, like the anti-depresants, or by psychological therapy. But the truth is that an antidote does not exist. It is like a wound that leaves one paralyzed. The most that can be done for the patient is to make sure that he is comfortable and can realize his physical necessities without impediments. In fact there are varying degrees of paralysis, some are not so severe and with the appropiate exercises the person recuperates the use of his faculties. But the permanent, irrevocable paralysis leaves the person, from a physical point of view, incapable of leading a normal life.

(v). The psychology that is currently studied, and much of the philosophy, sees the brain as an organ that only has a certain physiological function. And for this reason it is affirmed that, in theory, all paralysis that does not affect the tissues of the organs can be cured with the appropiate treatment. But the truth is that the organs function in unison, according to a principle that science is unable to apprehend. When an organ is affected, the rest of the body suffers, and in that case the doctors themselves affirm unanimously that in cases of paralysis recovery depends in large measure on the efforts of the patient. But the official pronouncements of the academic establishments induced me at last to abandon all expectations of an academic training.

(vi). From a very early age, in terms of academic education, I felt great curiosity for philosophy. In Madagascar I began to read this subject with great determination. I became accustomed to question myself with daily regularity, to such a point that, with or without books, I’ve continued in my meditations until now, in October of 2002, when I write this. A book that had a notable influence in all my thinking about the sense of contemporary philosophy was "A Hundred Years of Philosophy", by the Australian John Passmore, and "The Myth of Sysiphus", by the Frenchman Albert Camus. From these books, as well as from the books of the German Fredriech Nietzsche, like "Thus Spoke Zarathustra", I became convinced, by the example of the lives that these philosophers lived or described, that if I decided to be a philosopher it would be something that would happen in a way contrary to any academic institution, for the self-same reason that philosophy presents, usually, a challenge to the said institutions, that affects their very reason for being. I don’t know how these books came to me in Madagascar, but others that I found there would serve as solace during the coming years of my self-imposed studies. Such as the dialogues of Plato, and the book of Chinese spirituality called "Tao-Te-King". In these books I found a comforting similitud. And the very ambient of the place where I lived, Fort Dauphin, a coastal town with its perennial ocean breeze and rural atmosphere, lended itself to inspiration, and was to inspired me to find similar ambients in which to prosecute my studies. It was there, also, that I received my only

official admonition about the use of marihuana. To me it seemed that no-one gave it more importance than the use of tobacco, which I also used (by that time I was smoking some French black tobacco cigarrettes, which I remember as the tobacco that I've most enjoyed). To make a long story short, on the basis of a rumor that the French community had suspicions about our illegal activities, me and my friends were summoned to a meeting with the missionaries. We were to be expelled from the building that served as a dormitory to all the students. What happened then was that my mother and the mother of a friend came to live in the town, and we only attended the classes. But happily this situation did not last much, since before becoming 17 years old I was already back in my home country, Costa Rica. Many of my philosophy writings were left with my friend. I had a general idea that I wanted to study philosophy, but I didn't know exactly which one or where. I had read a-lot, more than what I studied in school, and one of the philosophical novels that I read, apart from those of Camus, was "Fathers and Sons" by Ivan Turgenev. In it were described the qualities of the nihilist philosopher, and to me it seemed as if I was reading about my own life.

(vii). Although I had been born in Costa Rica, I had not lived there until that time. My father was going there to retire after his career in the American embassy. We had lived in Colombia, where one of my brothers was born, and Peru, where I passed a graciously remembered infancy. My father likes to travel, for which I consider myself fortunate to have known many countries, like Chile, where we travelled to the southern port of Puerto Mont, and Argentina, where we visited the city of Bariloche, famous for its chocolates (in Peru we visited Machu Pichu, and Puerto Maldonado in the Amazon jungle). To Costa Rica we had come often, for here resided the mother of my mother, who had widowed before I can remember. Also living here was my aunt and my three cousins, sister and nephews of my mother, and this is all the family that I can tell you of, for my father had lost all contact with his family during the second world war. My maternal grandmother was Colombian and her husband was British, which makes me, along with my brother Glen, a second generation tico (Costarican). Since I had to a good extent decided on my profession, I felt uneasy about following studies at school that were unrelated to the subject, but perhaps what was most discomforting was that no philosophy at all was studied in school. Maybe it was the case in the local schools, but not in the schools where English was the language of instruction, and which I had to attend in order to graduate. Thus begun, with the loss, besides, of the relationship with my previous friends, with whom I intimated my philosophical preoccupations, what has characterized me ever since: everybody studies one thing, and I another. But what was comforting was the fact that Costa Rica, a country of the Third World, and with no mayor upheavals since it began to be populated, with a total absence of a military establishment, was to be the place where, if someone understood me, it was to be precisely the people in general, more accustomed to judge over issues completely evident, without the useless, hairsplitting excursions and riddles of the intellectuals.

(viii). Therefore, I had decided what was to be my profession, as well as that I was to stay to live in Costa Rica. Both of them turned out to be decisions not common at that age: the first because most decide on a profession after studying several years in the University, and the second, because it is not common, or was not common, that someone who has the opportunity to study in the United States and knows the language, will not do so. But I had not yet finished school, and I hoped that, with the passing of the years, as they say, my real inclinations and capacities could be recognized. And in relation to the academic course I would follow, I thought it the same whether I studied here or in any

other place, on condition that I could have access to material written in or translated to English.

(ix). At that time, as now, the libraries have collections of books on oriental religions, and I began to frequent them often, obtaining many books on Buddhism and other religions. At the school library I found information on the Baha'i Faith, and books in English by William Sears. Though full of extravagant affirmations, they maintain an internal coherence and sensibility that contrasts greatly with the sensationalist dialectic that characterizes much religious literature in our age. Also I was able to adquire some books from libraries in the United States on Islamic mysticism. The result of all this was that later, in November of 1981, I declared my belief in the Baha'i Faith, and, several years later, went to live for about 5 months in the Baha'i community of the indigenous people of Talamanca, on the Atlantic side of Costa Rica.

(x). And at that age I had the intellectual capacity to make the appropiate distinctions on account of sex and drugs. The sexual pleasure that exists in a permanent, married couple, is not due to a sexual fixation. That would make it less pleasurable than sporadic relationships, and something similar to the effect of a drug. Instead, the pleasure is due not only to the physical aspect itself, but also, to the conscience that it is due to a mutual accord. For this reason, good character not only indicates that the person makes sense, that he is mentally sound, but that it also, once duly recognized, has a direct effect on good relations. The use of drugs not only incapacitates the mind, it corrupts all human relations. It converts one into something less than a beast.

(xi). But before finding the Baha'i Faith, though I could make these distinctions, I didn't know in what manner I was going to make them known, or how they should be explained to make myself understood. The only thing that I knew for certain was that I needed to leave the drug if I wanted to follow my plan of studying philosophy. The rest was open, and I had reasons to distrust the academics because of their ignorance of the true object of psychology, for which reason I decided, concerning my occupation, that it was the same to me whether I went to University or not. The fact that a University graduate could receive a greater salary seemed to me, and does still seem, to be only the product of the same psychological confusion in which education has fallen: an inability to distinguish between the physical and material value, on the one hand, and the mental development, the spiritual characteristics that characterize the human being, on the other. They have set themselves as a fundamental principle that man is an animal, and even less. Hence educated persons cannot detach themselves of one cent for the benefit of their fellows. All this was evident for me, even smoking marihuana. In the countries where I had smoked it previously, like Guatemala, Tanzania, and Madagascar, I remember how I obtained it, but then in Costa Rica, surely by the effect of the drug, I forgot. What interested me above all was to find out if I could train myself in some occupation that did not require academic studies. Meanwhile I continued reading what literature I could find on ancient religions.

(xii). It is common to find in the current literature on drug-addiction that it is described as an escape. But the truth is that it is precisely the contrary: it is something from which it is necessary to escape. Something that provides one an escape is something in which there exists a certain security. But drugs do not provide any security. Religions, on the other hand, are escapes, but in the positive sense of being things in which there is security. Academic studies that deny religion are also an escape, but in the negative sense, because they do not provide any security at all. In that case one is escaping from the escape, which is the same as maintaining oneself in danger.

(xiii). Psychologically, life can be described as a series of successful escapes. This also

can be applied to human life collectively. Therefore, after having studied the Baha'i Faith in depth, I decided to study the book of the Mormons. Both originated in the last century, which makes them, compared to other religions, somewhat recent. To realize the said study I felt the need to escape, also, from the stuffy atmosphere of the city. Thus I went to live alone in the country, to a farm I had bought.
(xiv). Currently, I live in a suburb of the capital, San Jose. Here I plan to continue writing.
(xv). But it would be no exageration to say that I learned as much from Baha'i books as I did from personal contact with the Baha'is themselves. Before studying the Mormons, my visit to the Holy Land was specially significant. There I worked at the Baha'i World Center for a little over a year. I had already met the indigenous Baha'is of Costa Rica, and, in sum, I hoped to have greater relationship with Baha'is and their community work.
(xvi). On my return I also went to live in an indigenous community, but this time it was on behalf of the Government. After that I bought my farm, in reality a piece of primary jungle (primary in the sense of virgin). The reason that I came to live here was that my father made me the offer to live in an apartment which he had been renting. I had not constructed anything on my farm, just a roof to shelter me from the rain, so I readily accepted. Besides that this was one of the areas of Costa Rica where there was an Internet connection, which would facilitate my studies. But currently there are Internet services by satellite that reach anywhere.
(xvii). One of my best memories from living in the country was when I was living on the Caribbean coast, close to the city of Limon. I thought that having studied the books of Baha'i and Mormon religion, I was ready to start writing. But the change from living in the country for about four years, to living even close to the city was a very big one. It seems difficult to notice at first sight, but there exists a real difference of character between the people of the country and those of the city. It was however one of the most cherished experiences that I've had close to the beach, for I lived by the shore, and enjoyed bathing often, because of the heat. Probably because of the humidity, I felt more heat there than on the beaches of the Pacific.
(xviii). Maybe in the future I will go to live close to the beach, but the apartment where I now live is sufficiently large to have a family, and I do not know if I could find something like it elsewhere. The connection to the Internet would no longer be a problem, as would nearness to other services, such as well- stocked supermarkets.
(xix). The only academic title I possess is of graduation from high school. I do not think that my University studies count at all for a job, for I received no title.
(xx). Everything in life depends on titles. If I had not had the title to my farm, I would not have had where to live when studying the Book of Mormon.
(xxi). Now, my father has told me that I will inherit this apartment.
(xxii). I think that I did not build anything on my farm because I felt that the only reason for doing so was to avoid paying rent. And it was far from me to think of accumulating wealth. I wished instead to help economically, and on one occasion, after living in Limon, I even offered to pay a rent a-lot higher than what was common in the town where my farm is located, which the owners accepted. It was not something that I had to explain or give certain very high reasons for. Specially in our age when the Government programs seem to have no effect on the daily lives of the most poor, it is easy to have them understand that one wishes to give for the simple fact of serving humanity.
(xxiii). But for the most rich it is almost impossible to understand. For they have already understood everything with the agreements between them. This is evidenced very

particularly on the Internet. For the discussions about religion are almost entirely for pointing out and critizicing what seems negative to them. But the truth makes itself known by its own merits, because materialists announce their books on the Web as publicity for their sale, while it is common to find the religious books free. And the evident reason is that these latter have nothing to hide.

(xxiv). Perhaps the most significant experience of my life was, and will be, the work I performed in the Holy Land. Although I had done University studies, I prided myself on working in the gardens. To this is due the fact that later I would appreciate more the simplest people, and would almost totally despise people of higher classes.

(xxv). The great differences between rich and poor have always seemed to me something extraordinary. In no other place of Costa Rica is this more evident than in Limon. For the tourists come in their boats to the port of Moin, close to the city of Limon, in the province of the same name, the poorest one in the country.

(xxvi). The poor people have always been attracted to the cities. I hope, by means of my writings, and the comprehension of others with similar inclinations, to show that the true treasure is found in oneself. Surely the Baha'i Faith is an appropiate means to make this fact known, so that it may again, someday, be considered an essential part of human education.

I Traducción del primer capítulo del Koran al lenguaje internacional auxiliar Glosa.

II Un sistema astrológico que correlaciona la filosofia India y los arquetipos de adivinación Africana con el I-Ching.

III Lectura y escritura a base de colores. Una teoria sobre comprensión de lectura en general.

IV Enlaces (en Inglés).

V Secretos esotéricos de la programación en Icon, y software relacionado a la astrologia y a la traducción a y desde Glosa (en Inglés).

VI Explicación de la gramática de Glosa, basado en el cálculo lambda.

VII Escritos filosóficos.

VIII E-Mail

AUTOBIOGRAFÍA DE UN BOHEMIO

Baha’u’llah dice, "Aquel que posea Mi amor tiene titulo a un trono de oro, a sentarse allí con honor sobre todo el mundo...." (Kitab-i-Aqdas, 36)

(i). En Noviembre de 1977, en ciudad de Guatemala, cumplia 15 años. A esa edad ya llevaba mas de un año fumando marihuana regularmente, por lo menos los fines de semana y a veces entre semana. En cierto sentido era inevitable, por la educación recibida. Pues a esa edad uno no tiene la capacidad intelectual para comprender que la educación que recibe en una institución tiene un valor absoluto, es decir que es aplicable en otras instituciones por su propia razon de ser. Por lo tanto, si en la institución ve que su unica razon de ser es aprender ciertas palabras bien, por lo menos hasta donde alcanza la capacidad intelectual, que dichas palabras incluyen como principio fundamental y descripción generalizada de la situación social actual, que esta es la edad del sexo y las drogas, entonces se concluye muy fácilmente que estos temas forman parte fundamental de cualquier educación responsable. O, si no se enseñan activamente, oficialmente son aceptados como hechos evidentes a los que tiende la educación, como si habláramos del Arte o cualquiera de las otras necesidades culturales que asumen cierta educación para apreciarlas, como las Relaciones Internacionales, la Política, el Turismo, etc. Me dio la impresión que ignorar el sexo y las drogas era una falta de educación.

(ii). Esta impresión nunca me dejo durante el resto de mis experiencias en instituciones educativas. Posiblemente halla sido un factor determinante en mi elección de carrera, la arquitectura. Me parecia inconcebible que una mujer se sintiera verdaderamente libre para seguir estudiando, cuando el objetivo final venia a ser el ser usada como objeto sexual, y por eso sentia curiosidad por saber como las mujeres se desarrollaban en un campo tradicionalmente de hombres, y tambien era inconcebible que uno llegara a ser arquitecto y que se notara que era un drogadicto. Por esto queria, si no llegaba a ser arquitecto, por lo menos satisfacer mi conciencia de cuales eran los verdaderos propósitos de la educación contemporánea.

(iii). Al decir educación contemporánea me refiero no solo a la educación oficial, sino al conjunto de normas o preceptos inculcados desde la niñez y que forman a lo que se llama una persona bien educada en el mundo contemporáneo. Mi estadia en Africa solo vino a

confirmar las observaciones anteriores. En Tanzania vivi durante unos meses, en 1978, mientras me preparaba para atender el colegio americano en el sur de Madagascar, de los misioneros Luteranos en ese lugar. Alli el uso de la marihuana parecia ser parte de la cultura. Existe un gremio, el de los pescadores, que son los encargados de traer el producto y venderlo en las playas de Dar-es-Salaam, capital de Tanzania. Yo iba a menudo a la playa, en plena ciudad, y por cierto justo al lado de un edificio de la policia, donde los pescadores llegaban en sus canoas, y vendian uno rollitos en forma de cigarro y hechos con algun tipo de hoja gruesa, rellenados con la droga.

(iv). Si no fuera por que mi objetivo es otro, habría detallado muchas de las experiencias sufridas durante esos años en relacion al uso de dicha droga. A mi me parecen las mas sobresalientes, pero lo son por ser extra-ordinariamente fuera de toda logica y razon. Mi objetivo, sin embargo, es llamar la atención a lo que la educación contemporánea pudiera ser, no a lo que, lamentablemente, es actualmente. Por ejemplo, en relacion al problema de la droga, actualmente se busca un anti-doto, sea por otras drogas, como los anti-depresivos, o por terapia sicológica. Pero la realidad es que no existe un anti-doto. Es como una lesion que lo deja a uno paralitico. Lo mas que se puede hacer por el paciente es asegurar que se encuentre comodo y pueda realizar sus necesidades físicas sin impedimentos. Cierto que existen varios grados de parálisis, algunos no tan severos y con ejercicios apropiados la persona vuelve al uso de sus facultades. Pero la parálisis permanente, irrevocable, deja a la persona, desde el punto de vista fisico, incapaz de disfrutar de una vida normal.

(v). La sicología que se estudia actualmente, y mucha de la filosofia, ve al cerebro como un organo que solo tiene una determinada funcion fisiológica. Y por eso se afirma que, en teoria, toda parálisis que no dañe los tejidos de los organos puede curarse con el tratamiento apropiado. Pero la verdad es que los organos funcionan en conjunto, de acuerdo a un principio que la ciencia es incapaz de comprender. Cuando un organo es afectado, el resto del cuerpo sufre asimismo, y entonces los mismos doctores afirman unanimamente que en casos de parálisis la recuperación depende en gran medida del esfuerzo del paciente. Pero los pronunciamientos oficiales de los establecimientos académicos fueron los que me indujeron al fin y al cabo a abandonar toda expectativa de formación academica.

(vi). Desde edad muy temprana, en terminos de educación academica, senti gran curiosidad por la filosofia. En Madagascar, comence a leer en esta materia con gran determinación. Me acostumbre a auto-cuestionarme con regularidad diaria, a tal punto que, con o sin libros, segui en mis meditaciones hasta ahora, en Octubre de 2002, cuando escribo esto. Un libro que tuvo notable influencia en todo mi pensamiento sobre el sentido de la filosofia contemporanea fue “A Hundred Years of Philosophy” (Cien Años de Filosofia) del Australiano John Passmore, y “The Myth of Sysiphus” (El Mito de Sísifo) del Frances Alberto Camus. De estos libros, y tambien de libros del Aleman Fredriech Nietzsche, como “Thus Spoke Zarathustra”, me convencí, por el ejemplo de las vidas que estos filosofos llevaban o describian, que si me decidia a ser un filosofo, seria algo que sucederia de forma ajena a cualquier institución academica, por el mismo hecho que la filosofia presenta, usualmente, un reto a dichas instituciones, que afecta su misma razon de ser. No se como estos libros llegaron a mi en Madagascar, pero otros que encontre alli servirian de solaz durante los años venideros de mis auto-impuestos estudios. Tales como los dialogos de Platon, y el libro de espiritualidad China llamado “Tao-te-King”. En estos libros encontraba yo una confortante similitud. Y el mismo ambiente del pueblo donde viva, Fort Dauphin, un pueblo costero con su briza perenne del mar y atmosfera rural, se

prestaba a la inspiración, y luego me inspiro a encontrar ambientes similares en donde pudiera proseguir mi estudio. Fue alli donde tambien encontré mi unica amonestación oficial sobre el uso de la marihuana. Para mi, parecia que nadie le daba mas importancia que el uso del tabaco, el cual tambien usaba (para ese entonces fumaba unos cigarrillos Franceses de tabaco negro, que recuerdo como el tabaco que mas me ha gustado). Para haceros el cuento corto, a base de un rumor que la comunidad Francesa tenia sospechas sobre nuestras actividades ilicitas, se nos convocó, a mi y a mis amigos, a una reunion con los misioneros. Seriamos expulsados del edificio que servia como dormitorio a todos los estudiantes. Lo que paso entonces fue que mi madre y la madre de un amigo vinieron a vivir al pueblo, y nosotros solo atendiamos las clases. Pero felizmente esta situación no duro mucho, ya que, antes de cumplir 17 años, ya estaba de vuelta en mi pais natal, Costa Rica. Con mi amigo quedaron muchos escritos mios de filosofia. Tenia una idea general que queria estudiar filosofia, pero no sabia exactamente cual o adonde. Habia leido mucho, mas que lo estudiado en el colegio, y una de las novelas filosoficas que habia leido, aparte de las de Camus, fue “Fathers and Sons” (Padres e Hijos) de Ivan Turgenev. En ella se describian las cualidades del filosofo nihilista, y a mi me parecia como si leia de mi misma vida.

(vii). Aunque habia nacido en Costa Rica, no habia vivido alli hasta entonces. Mi padre iba a retirarse alli después de su carrera en la embajada Americana. Habiamos vivido en Colombia, donde nacio uno de mis hermanos, y en Peru, donde pase una infancia de grato recuerdo. A mi padre le gusta viajar, por lo que me considero afortunado de haber conocido muchos paises, como Chile, donde viajamos hasta el puerto sureño de Puerto Mont, y Argentina, donde visitamos la ciudad de Bariloche, famosa por sus chocolates (en Peru conocimos Machu Pichu, y Puerto Maldonado, en la jungla Amazonica). A Costa Rica habiamos venido a menudo, pues aquí residia la madre de mi madre, que habia enviudado antes de lo que yo pueda recordar. Tambien vivian aquí mi tia y mis tres primos, hermana y sobrinos de mi madre, y esta es toda la famiia de la que os puedo contar, pues mi padre habia perdido todo contacto con su familia a raiz de la segunda guerra mundial. Mi abuela materna era Colombiana y su marido Ingles, por lo cual me hace, con mi hermano Glen, un tico (Costarricense) de segunda generación. Como ya habia, en buena medida, decidido mi profesión, me incomodaba tener que seguir estudios en el colegio sin relacion al tema, pero tal vez lo que mas me incomodaba era que no se estudiaba filosofia del todo en el colegio. Puede que en los colegios locales se diera el caso, pero no en los colegios donde se enseñaba en Ingles y que yo debia atender para obtener el bachillerato. Asi empezo, con la perdida, ademas, de la relacion con mis amigos previos, con los que intimaba sobre mis preocupaciones filosoficas, lo que me ha caracterizado desde entonces: todo el mundo estudia una cosa, y yo otra. Pero me confortaba el hecho, que Costa Rica, un pais del Tercer Mundo, y sin mayores sobresaltos desde que comenzo a poblarse, con total ausencia de la milicia, debia ser el lugar donde, si alguien me entendia, iba a ser precisamente el pueblo en general, mas acostumbrado a dar juicio sobre cuestiones de evidencia total, sin los enredos y acertijos de los intelectuales.

(viii). Entonces, habia decidio cual iba a ser ni profesión, y tambien que me iba a quedar a vivir en Costa Rica. Ambas resultaban ser decisiones poco comunes a esa edad: la primera porque la mayoria deciden la profesión después de estudiar varios años en la Universidad, y la segunda, porque no es comun, o no era comun, que alguien que tiene la oportunidad de estudiar en Estados Unidos y sabe el idioma, no lo haga. Pero aun no habia terminado el colegio, y esperaba que, con el paso de los años, como dicen, mis

reales inclinaciones y capacidades podrian ser reconocidas. Y en relacion al curso academico que seguiria, pensaba que daba igual si estudiaba aquí o en cualquier otra parte, a condicion de que pudiera tener acceso al material escrito o traducido del Ingles.
(ix). En ese entonces, como ahora, las librerias tenen colecciones de libros sobre religiones orientales, y empece a frecuentarlas a menudo, consiguiendo muchos libros sobre el Budismo y otras religiones. En la librería del colegio encontre información acerca de la Fe Baha'i, y libros en Ingles de William Sears. A pesar de estar llenos de afirmaciones extravagantes, mantienen una coherencia interna y sensatez que contrasta bastante con la dialéctica sensacionalista que caracteriza mucha de la literatura religiosa en nuestro tiempo. Tambien, pude adquirir unos libros de librerias Estadounidenses sobre misticismo Islámico. Todo esto llevo a que, mas tarde, en Noviembre de 1981, declarara mi creencia en la Fe Baha'i, y, varios años mas tarde, fuera a vivir por unos 5 meses en la comunidad Baha'i de los indígenas de Talamanca, en la vertiente Atlántica de Costa Rica.
(x). Y a esa edad tenia la capacidad intelectual para hacer las distinciones debidas en cuanto al sexo y las drogas. El placer sexual que existe en una pareja permanente, casada, no se debe a una fijación sexual. Eso lo haria menos placentero que las relaciones esporádicas, y algo parecido al efecto de una droga. En vez, el placer se debe no solo al aspecto fisico en si, sino tambien, a la conciencia de que se debe a un mutuo acuerdo. Por esta razon es que el buen carácter no solamente indica sensatez en la persona, que es mentalmente sana, sino que tambien, debidamente reconocido, afecta directamente las buenas relaciones. El uso de la droga no solo incapacita la mente, sino que entorpece toda relacion humana. Lo convierte a uno en poco menos que una bestia.
(xi). Pero antes de encontrar la Fe Baha'i, aunque podia hacer estas distinciones, no sabia en que forma iba a dar a conocerlas, como debian ser explicadas para poder darme a entender. Lo unico que sabia por cierto es que debia dejar la droga si queria seguir con mi plan de estudiar filosofia. El resto estaba abierto, y tenia razones para desconfiar de los académicos, por su ignorancia de el verdadero objeto de la sicología, por lo que decidi que, en cuanto a mi ocupación daba igual si iba a la universidad o no. El hecho de que un graduado podia recibir un mayor sueldo me parecia, y parece, que es solo un producto de la misma confusión sicológica en que ha caido la educación: la incapacidad de distinguir entre el valor fisico y material, por un lado, y el desarrollo mental, las características espirituales que caracterizan al ser humano, por el otro. Como principio fundamental dan como sentado que el hombre es un animal, y aun menos. De alli que las personas educadas no puedan desprenderse ni de un centavo en beneficio de sus semejantes. Todo esto era evidente para mi, aun fumando marihuana. En los paises donde la habia fumado antes, como Guatemala, Tanzania, y Madagascar, recuerdo como la consegui, pero ya en Costa Rica, seguramente por el mismo efecto de la droga, lo olvide. Lo que me interesaba mas que todo era averiguar si podia capacitarme en alguna ocupación que no requeria de estudios académicos. Mientras tanto, seguia leyendo cuanta literatura de religiones antiguas que podia encontrar.
(xii). Es comun en la literatura actual sobre drogadicción encontrar que se la describe como un escape. Pero lo cierto es que es justamente lo contrario: es algo de lo que se debe escapar. Algo que le proporciona a uno un escape es algo en lo que existe cierta seguridad. Pero las drogas no proporcionan ninguna seguridad. Las religiones, por otro lado, si son escapes, pero en el buen sentido de ser cosas de las que hay seguridad. El estudio academico que niega a la religión es tambien un escape, pero en el sentido negativo, pues no proporciona ninguna seguridad de nada. En tal caso se esta escapando del escape, lo cual es igual a mantenerse en el peligro.

(xiii). Sicológicamente, la vida puede escribirse como una serie de escapes exitosos. Lo cual se aplica tambien a la vida humana en conjunto. Por esto, después de haber estudiado la Fe Baha’i a fondo, decidi estudiar el libro de los Mormones. Ambos originaron en el siglo pasado, lo que los hace, comparados a las otras religiones, algo recientes. Para realizar dicho estudio senti la necesidad de escapar, tambien, del ambiente sofocante de la ciudad. Así que me fui a vivir solo al campo, a una finca que habia comprado.
(xiv). Actualmente, vivo en un suburbio de la capital, San Jose. Aquí pienso seguir escribiendo.
(xv). Pero no seria ninguna exageración decir que aprendi tanto de los libros Baha’is como del contacto personal con los mismos Baha’is. Antes de estudiar a los Mormones, fue especialmente significativa mi visita Tierra Santa, donde trabajé en el Centro Mundial Baha’i por poco mas de un año. Ya habia conocido a los Baha’is indígenas de Costa Rica, y, en fin, esperaba poder tener mayores relaciones con los Baha’is y su trabajo comunitario.
(xvi). Al regreso tambien volvi a vivir en una comunidad indígena, pero iba en representación del gobierno. Después fue que compre la finca, en realidad un pedazo de bosque primario (primario en el sentido de virgen). La razón por la que llegué a vivir aquí fue que mi padre me hizo la oferta de vivir en un apartamento que él había estado alquilando. Yo no había construido nada en mi finca, solo un techo para guarecerme de la lluvia, así que acepte con gusto. Además esta era una de las pocas zonas en Costa Rica donde había conección a la Internet, la cual me facilitaria el estudio. Pero actualmente hay servicios de Internet por satelite que llegan a cualquier parte.
(xvii). Uno de los recuerdos mas gratos que tengo de vivir en el campo fue cuando estuve viviendo en la costa del Caribe, cerca de la ciudad de Limon. Pense que, habiendo estudiado los libros de religión Baha’is y Mormones, estaba listo par empezar a escribir. Pero el cambio de vivir en el campo por cuatro años aproximadamente, a vivir aunque fuera cerca de la ciudad fue muy grande. Pareciera difícil de notar a simple vista, pero existe una real diferencia de carácter entre la gente del campo y la de la ciudad. Fue sin embargo una de las mas queridas experiencias que he tenido cerca del mar, pues vivia a la orilla, y me gustaba bañarme a menudo, por el calor. Seguramente por la humedad, sentia mucho mas calor que en las playas del Pacifico.
(xviii). Tal vez en el futuro vaya a vivir cerca de la playa, pero el apartamento en el que vivo es suficientemente grande como para tener una famiia, y no se si podria conseguir algo asi en otra parte. La conección a la Internet ya no seria un problema, sino la cercanía de otros servicios como los mercados bien suplidos.
(xix). El unico titulo academico que poseo es el de la graduación de la secundaria. No creo que los estudios universitarios cuenten para nada para un trabajo, pues no recibi ningun titulo.
(xx). Todo en la vida depende de los titulos. Si no hubiera tenido el titulo a mi finca, no hubiera tenido donde vivir cuando estudiaba el Libro de Mormon.
(xxi). Ahora, mi padre me ha dicho que yo heredare este apartamento.
(xxii). Creo que no construi nada en mi finca porque sentia que la unica razon que tenia para ello era evitar pagar renta. Y estaba muy lejos de mi el pensar en acumular riquezas. Queria mas bien ayudar económicamente, y en una ocasión, despues de vivir en Limon, aún ofrecí pagar una renta mucho mas elevada de lo comun en el pueblo donde tengo mi finca, que aceptaron los dueños. No fue algo que tuve que explicar o dar ciertas razones muy elevadas. Especialmente en nuestra epoca cuando los programas de gobierno

parecieran no tener ningun efecto en la vida cotidiana de los mas pobres, es facil hacerles entender que uno desea dar por el simple hecho de servir a la humanidad.
(xxiii). Pero los mas ricos es casi imposible que lo entiendan. Pues ellos ya lo han entendido todo con los acuerdos entre ellos. Esto se evidencia muy particularmente en la Internet. Pues las discusiones que se dan en torno a la religión son casi todas para resaltar y criticar lo que les parece negativo. Pero la verdad se va a dar a conocer por sus propios meritos, pues los materialistas anuncian sus libros en la Red como publicidad para su venta, mientras que es comun encontrar los libros religiosos accesibles gratis. Y la razon evidente es que los ultimos no tienen nada que ocultar.
(xxiv). Quizá la mas significativa experiencia de mi vida fue, y será, el trabajo que realice en Tierra Santa. Aunque tenia estudios universitarios, me enorgullecia de trabajar en los jardines. A esto se debio que, después, apreciara mucho mas a la gente mas simple, y mostrara un casi total desprecio por la gente de clases altas.
(xxv). Las grandes diferencias entre ricos y pobres siempre me ha parecido algo extra-ordinario. En ningun otro lugar de Costa Rica pareciera esto mas notable que en Limon. Pues los turistas llegan en sus barcos al puerto de Moin, cerca de la ciudad de Limon, en la provincia del mismo nombre, la mas pobre del pais.
(xxvi). Los pobres siempre se han sentido atraídos a las ciudades. Yo espero, por medio de mis escritos, y la comprensión de otros con similares inclinaciones, demostrar que el verdadero tesoro se encuentra en uno mismo. Seguramente la Fe Baha'i es un medio apropiado para dar a conocer este hecho, para que vuelva, algun dia, a ser considerado parte esencial de la educación humana.

I Autobiography of a bohemian.

II Bohemian astrology.

III The James Legge translation of the I-Ching on-line.

BOHEMIAN LOGIC

The bohemian astrology reading results in eight hexagrams of the I-Ching, which correspond to the eight trigrams. These are interpreted by reading the text accompanying the names of the hexagrams, such as for example in the James Legge translation. Paragraphs in every writing in general may be compared to these, and the relation between them may be compared to that which obtains among colors:

order	trigrams	colors
1	010	green
2	011	cyan
3	111	white
4	100	red
5	001	blue
6	101	magenta
7	000	black
8	110	yellow

The first paragraph is green, the second cyan, the third white, then red, blue, magenta, black and finally yellow. The combination by which colors produce other colors is likewise the way paragraphs can be combined in order to understand them. For example when green is combined with blue cyan is produced, etc. For reading, this and their chiasmatic disposition, as explained at the end of this page, appears to suffice, while for writing an understanding of these as manifestations of prakriti is required, as was seen in bohemian astrology. The following seeks to give a scientific explanation, based on the Fibonacci sequence, to an important consequence of this, namely, that all writings divide naturally into two distinct types.

In general, readings and writings are divided into two distinct types, depending on whether the reader or author considers them an intellectual endeavour or the expression of self-evident (to him) facts. It can be scientifically determined to which of these two a philosophical work belongs, on the basis of the aforementioned color method of interpretation. Whether expressly stated or not, all such writtings begin from a distinction between what exists and what does not exist, these being expressed as two separate and distinct things . We will represent these as 1 and 0 respectively. Although from the point of view of Nature it may be represented that what exists appears from nothing, expressed as 0, 1, it is evident that for anything that is said nothing or zero cannot be meant as an absolute, but only in relation to that which is said to exist. Therefore, we will represent the basic principle of the appearance of existence, and all discursive reasoning about it, as 1, 0. From these all discourse proceeds, so that from

the zero a one appears, expressed as 1, 0, 1. But just like nothing cannot be expressed as an absolute, neither can that which exists, once the discourse has begun. Therefore from the one that we previously established proceeds another one and zero, not only the zero because it already exists in relation to the previous zero, and not only one one because then it would have to be regarded as an absolute. The expression then has reached the form: 1, 0, 1, 1, 0. All subsequent values can be deterrmined on the basis of this same principle. The first three have produced certain other values, and therefore we continue the discourse on the basis of what the fourth one adds to it. It being a one, and a one producing a one and a zero, the next expression is: 1, 0, 1, 1, 0, 1, 0. Continuing with the fifth element, and it being a zero, the next value expressed is a one, and then the sixth element, being a one, produces a one and a zero. Then we have the expression: 1, 0, 1, 1, 0, 1, 0, 1, 1, 0. The first two values have produced single values, and begininng with the third one, it produced two others, then these two produced three, and those three produce five. The five then produces eight, which can be expressed as the sum of three and five, the five itself being the sum of two and three. The two was produced by adding one and one, and before that we had the expression of zero. Therefore, since the first three values produce only a single value, some writings begin with the expression of this single value, and some others express the preceeding one and zero as well. The former are the writings of the intellectuals, the latter those of the mystical poets. Therefore in applying the astrological color method to understand these writings, it will be convenient to remember that some begin with the first color, green, while others with the third, white. Since the progression of ones and zeros produces no repeatable patterns, there are only these two possible forms of all discursive reasoning. Other writings such as those of scientists or fantasy writers rely on the ability of the mind to remember things that appear close to one another, and thus present ones and zeros in a haphazard attempt to retain the readers attention, but not according to any principle of logic. An example of the form of reading (or writing) proposed will now be given. If the third paragraph of a writing be regarded as white, it will manifest itself as opposite to what is expressed in the seventh paragraph, which would be black. But if it were an intellectual writing, the same paragraphs would represent the colors blue and green, respectively. The eleventh paragraph would likewise be blue, and green and blue produce cyan, which would be the color of the eighth paragraph. If it were a mystical writing, the eleventh paragraph would be white, and black and white do not produce cyan. By this and similar means it can be determined if the philosophical writing is that of an intellectual or a mystic. For example, the ninth and thirteenth paragraphs would be green and blue in mystical writings, but white and black in intellectual ones, the first of these producing the cyan tenth paragraph, etc.

Unfortunately, some writings have been changed by editors so that the original paragraph divisions are no longer evident. Such is the case, for example, with modern versions of "The Book of Certitude" translated by Shoghi Effendi from Baha’u’llah, or the Bible. The same system can be applied to reading the I-Ching if we include as lines the header lines of the hexagrams, dividing the text into sections of seven lines each, and interpreting it as an intellectual text, not a mystical one.

The first paragraph used in the color method of interpretation is always the first one in the text, but a text of at least sixteen paragraphs is interpreted as a chiasmus. In other words, the second paragraph used in the color method of interpretation would be the sixteenth one or a multiple of sixteen, the third one to be interpreted would be the second paragraph, the fourth one the one next before last of the multiple of sixteen, etc. If the

text is intellectual (begins with the third paragraph) then that must be taken into account to find the second paragraph to be interpreted, and in the case of a text of sixteen paragraphs, it would be the twelth one because twelve would correspond to the third one before the last one, considering that the fourteenth one is actually the sixteenth one. No chiasmus will have more than 80 elements, and everything after the 80th paragraph is interpreted as a new chiasmus. Note that intellectual writings would end the first chiasmus with the 76th paragraph, and begin a new one with the 79th. If the new one has fewer than sixteen elements, it can be considered as part of a chiasmus that includes the previous one. For example, for a text with 20 paragraphs, paragraphs 17 - 20 could be considered as the second part of a chiasmus of 32 paragraphs, which would relate them to paragraphs 13 - 16.

I Autobiography of a bohemian.

II Bohemian grammar.

III Glosa grammar of the first chapter of the Quran.

SANKTI KORAN

The following translation of the Quran is based on the literal, word for word translation into Spanish by Rafael Cansinos Assens. Put your mouse over the lines to see the syntactically equivalent translation into English. The following phrase is from the I-Ching, 11:4.

Anxio ne pluto plu para-pe ne limita uti sinceri.

INTRA-DUCE
In Teo Kompasio Sparnia nomina
1. Lauda a Teo Kirio de plu munda
2. Kompasio Sparnia
3. An-regi de Di de Judika-decide.
4. Na adora Tu e petitio asista de Tu.
5. Na petitio Tu duce in un orto via; via de plu qi Tu gratia
6. no de plu qi Tu furi
7. ni de plu lose.
BOVI
In Teo Kompasio Sparnia nomina
1. No dubi es; ci bibli duce plu timidi
2. qi kredi u-la kripti e ofere preka e prodiga de qod Na dona
3. e qi kredi u-la ge-kata a tu e u-la ge-kata pre tu plus es certa de qod fu es
....
By tradition the Quran is divided into 558 sections. The Egyptian standard edition gives the following chronological order of the Suras, with the verses said to date from a different period given in parentheses:
XCVI, LXVIII (17-33, 48-50 Med.), LXXIII (10 f., 20 Med.), LXXIV, I, CXI, LXXXI, LXXXVII, XCII, LXXXIX, XCIII, XCIV, CIII, C, CVIII, CII, CVII, CIX, CV, CXIII, CXIV, CXII, LIII, LXXX, XCVII, XCI, LXXXV, CVI, CI, LXXV, XCV, CIV, LXXVII (48 Med.), L (38 Med.), XC, LXXXVI, LIV (54-6 Med.), XXXVIII, VII (163-70 Med.), LXXII, XXXVI (45 Med.), XXV (68-70 Med.), XXXV, XIX (58, 71 Med.), XX (130 f. Med.), LVI (71 f. Med.), XXVI (197, 224-7 Med.),XXVII, XXVIII (52-5 Med., 85 during Hijrah), XVII (26, 32 f., 57, 73-80 Med.), X (40, 94-6 Med.), XI (12, 17, 114 Med.), XII (1-3, 7 Med.), XV, VI (20, 23, 91,114, 141, 151-3 Med.), XXXVII, XXXI (27-9 Med.), XXXIV (6 Med.), XXXIX (52-4 Med.), XL (56 f. Med.), XLI, XLII (23-5, 27 Med.), XLIII (54 Med.), XLIV, XLV (14 Med.), XLVI (10, 15, 35 Med.), LI, LXXXVIII, XVIII (28, 83-101 Med.), XVI (126-8 Med.), LXXI, XIV (28 f. Med.), XXI, XXIII, XXXII (16-20 Med.), LII, LXVII, LXIX, LXX, LXXVIII, LXXIX, LXXXII, LXXXIV, XXX (17 Med.), XXIX (1-11 Med.), LXXXIII Hijrah, II (281 later), VIII (30-6 Mec.), III, XXXIII, LX, IV, XCIX, LVII, XLVII (13 during Hijrah), XIII, LV, LXXVI, LXV, XCVIII, LIX, XXIV, XXII, LXIII, LVIII, XLIX, LXVI, LXIV, LXI, LXII, XLVIII, V, IX (128 f. Mec.), CX.

I Autobiography of a bohemian.

II Bohemian logic.

III The bohemian tetractys.

BOHEMIAN ASTROLOGY

Prakriti, the Indian word for creation, is composed of combinations of the three gunas: (1) sattwa, (2) rajas, and (3) tamas, which can be translated as the active, passive, and neutralizing principles respectively. The following table relates them to the archetypes of African divination, traditionally ascribed to Hermes Trismegistus, and the trigrams of the I-Ching. The precise origin of these correspondences can be inferred from a detailed study of the tetractys, and their purpose is explained by bohemian logic. Krishna talks about the gunas in the fourteenth chapter of the Bhagavad-Gita, and more information about the rest of these subjects can be obtained in the links section of my autobiography.

creation	archetype	trigram
113	cauda draconis - caput draconis	100
132	tristitia - carcer	001
123	laetitia - acquisitio	000
312	rubeus - puer	101
311	fortuna minor - fortuna mayor	110
231	puella - amissio	011
321	conjunctio - albus	111
213	populus - via	010

A correspondence between the African archetypes and principles of Abdul-Baha follows. The African values are to the right. The principles may be studied in the works of Abdul-Baha, like Paris Talks or Promulgation of Universal Peace or his epistle to the Central Organization for a Durable Peace.

archetype	principle	value
caput draconis	the guardianship	1 1 1 0
cauda draconis	the universal house of justice	0 1 1 1
carcer	guidance and protection of the Holy Spirit	1 0 0 1
tristitia	the source of religious teaching is love	1 0 0 0
acquisitio	unity of the human race	1 0 1 0
laetitia	independent investigation of the truth	0 0 0 1
puer	universal language	1 0 1 1
rubeus	spiritual solution to the economic question	0 0 1 0
fortuna mayor	national house of justice	1 1 0 0
fortuna minor	local house of justice	0 0 1 1
amissio	house of justice	0 1 0 1
puella	equality of the sexes	1 1 0 1
albus	unity of science and religion	0 1 0 0
conjunctio	elimination of prejudices	0 1 1 0
via	universal education	1 1 1 1
populus	religion should be the cause of unity	0 0 0 0

In order to understand these correspondences, the African values can be compared, in their odd and even elements (one as opposed to zero) with positive or privative instances of each of the corresponding four means by which knowledge can be acquired. These are: (1) the senses (2) reason (3) tradition (4) inspiration. So, for example, puella has positive elements in all of these except tradition. Therefore, it means that this equality is not something that results from a traditional teaching, but rather depends entirely on all the other considerations. Conjunctio, the elimination of prejudices, depends on reason and can be an established traditional value, while it does not depend at all on sense perception or inspiration, etc.

The astrologic calculations program of my autobiography determines the position of the planets in relation to 35:06E and 32:56N (at Bahji, Israel). This is the center of the world. Odd or even values are assigned to every six minutes of the zodiac, 1 for an odd number, and 2 for an even one.

The 213 creation is represented by the values that have been obtained in relation to the values of the African archetypes as follows:

Saturn	1 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mars	1 + value in zodiac = final value
Venus	2 + value in zodiac = final value
Mercury	2 + value in zodiac = final value
Moon	2 + value in zodiac = final value

If the final value is an odd number, it represents a whole line, and if it is an even number, it is a broken line. The resulting hexagram corresponds to the 213 creation, and the 010 trigram. The same process is followed in obtaining the remaining seven hexagrams. Next we calculate the hexagram of the 321 creation:

Venus	2 + value in zodiac = final value
Moon	1 + value in zodiac = final value
Jupiter	2 + value in zodiac = final value
Mars	1 + value in zodiac = final value
Saturn	1 + value in zodiac = final value
Mercury	2 + value in zodiac = final value

The resulting hexagram corresponds to the 321 creation, and the 111 trigram. Next we calculate the hexagram of the 231 creation:

Saturn	2 + value in zodiac = final value
Venus	1 + value in zodiac = final value
Jupiter	2 + value in zodiac = final value
Mercury	2 + value in zodiac = final value
Mars	1 + value in zodiac = final value
Moon	1 + value in zodiac = final value

The resulting hexagram corresponds to the 231 creation, and the 011 trigram. Next we calculate the hexagram of the 311 creation:

Venus	2 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mercury	1 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mercury	2 + value in zodiac = final value
Mars	2 + value in zodiac = final value

The resulting hexagram corresponds to the 311 creation, and the 110 trigram. Next we calculate the hexagram of the 312 creation:

Saturn	1 + value in zodiac = final value
Jupiter	2 + value in zodiac = final value
Mars	1 + value in zodiac = final value
Venus	1 + value in zodiac = final value
Mercury	2 + value in zodiac = final value
Moon	2 + value in zodiac = final value

The resulting hexagram corresponds to the 312 creation, and the 101 trigram. Next we calculate the hexagram of the 123 creation:

Venus	1 + value in zodiac = final value
Moon	2 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mars	2 + value in zodiac = final value
Saturn	2 + value in zodiac = final value
Mercury	2 + value in zodiac = final value

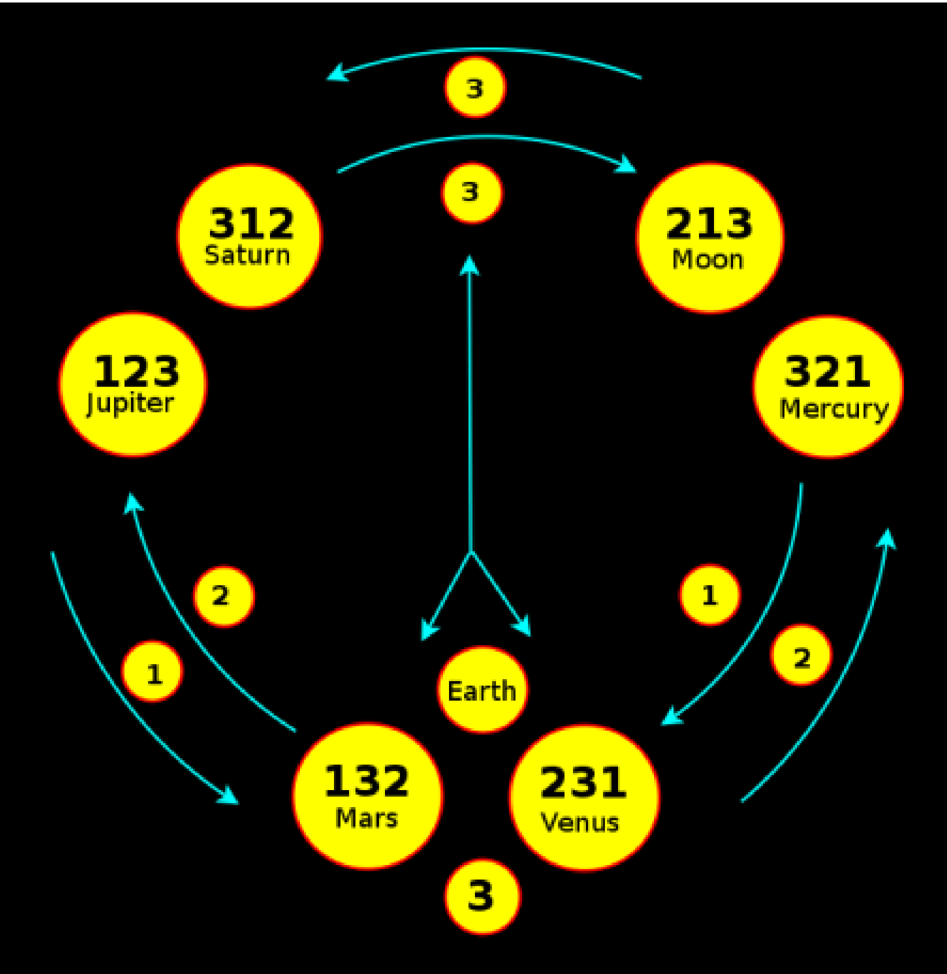
The resulting hexagram corresponds to the 123 creation, and the 000 trigram. Next we calculate the hexagram of the 132 creation:

Saturn	2 + value in zodiac = final value
Venus	2 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mercury	2 + value in zodiac = final value
Mars	2 + value in zodiac = final value
Moon	1 + value in zodiac = final value

The resulting hexagram corresponds to the 132 creation, and the 001 trigram. Next we calculate the hexagram of the 113 creation:

Venus	1 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mercury	1 + value in zodiac = final value
Jupiter	1 + value in zodiac = final value
Mercury	1 + value in zodiac = final value
Mars	2 + value in zodiac = final value

The resulting hexagram corresponds to the 113 creation, and the 100 trigram.



I Information on Glosa, an international auxiliary language.

II On-going discussions. To see the current discussions click on ’sort by date’ at the link.

III Pictures of the beach from my home country, Costa Rica.

IV Tamarindo beach newsgroup.

V Algol 68 computer programming resources, featuring a terrific book for learning computer programming, called "Programming Algol 68 Made Easy".

VI Vital medical information that everyone should know about.

VII Download E.H. Whinfields’ translation of Rumis’ Mathnavi with every story linked to the index. Unzip the file and click on the index file.

VIII Concerning the mathematical basis of African divination, which was the traditional method of divination in Europe before the esoteric orders, such as Freemasonry or Rosicrucianism, became popular.

IX A page from the site dedicated to the fourth way teachings of Gurdjieff, explaining the ’Six Processes’, which result from the interaction of the active-passive-neutralizing forces.

X Traditional Western interpretation of the African divinatory archetypes, from the writings of the renowned occultism author Agrippa. This is useful for its historical and astrologic associations. Most contemporary understanding of the archetypes seems to be derived from this author.

XI Modern day rendering of the meanings of the African divinatory archetypes, by the contemporary astrologer Anthony Louis.

XII The James Legge translation of the I-Ching on-line.

XIII Calendar converter. Enter the date in one calendar and get the dates in all the others. Includes Gregorian, Baha'i, Mayan, Hebrew, etc. May be downloaded for personal use.

XIV Read some of the Persian classics here. Includes Rumi, Sadi, Khayyam, etc. Especially Rumi is useful for a general understanding of Islams contributions to philosophy.

XV Read the Baha'i Writings here. All the basic Texts and interpretations, translations by Shoghi Effendi, the Guardian of the Baha'i Faith.

XVI Good introduction to the Baha'i Faith in English. Introductions are also available in Persian or in Arabic.

XVII Lots of information on Zoroastrian philosophy, with references to the original teachings of Zoroaster.

XVIII The Astrodienst website, featuring free calculation of horoscopes with the Swiss ephemeris.

XIX The page on sufism from Wiki, the free encyclopedia. Good description of the sufi psychology.

XX Interesting site on the Fibonacci sequence; the golden string appears in the Wythoff array. (see the Phi Formula link at bottom)

XXI A site dedicated to Pythagoras. Contains many of his sayings.

XXII The third chapter of the book 'Tarot of the Bohemians' by Papus, on the esoterism of numbers

I Autobiography of a bohemian.

II Software in Icon to help calculate the astrologic readings.

III Software in Icon to help in the translation to and from Glosa.

ESOTERIC SECRETS OF ICON

A procedure in Icon is made from other procedures that are already built into the compiler, or in other words from procedures that constitute the Icon language. In order to distinguish them we will call the latter functions, not procedures, and besides these, Icon programs contain values by which values that are passed to the program are processed. Functions and procedures can either succeed or fail, and they can succeed on account of two types of values: the null value and the non-null values. Procedures always have the form x(), where x is the name of the procedure, and the parenthesis is where the values that are passed to the procedure go. As it is, x() calls the procedure without any values, but if the procedure as created by the programmer is expecting values, it will assign the null value to them. For example addthree(x) could be a procedure that adds three to x. We could write it in Icon like this:

```
procedure addthree( x )
return x + 3
end
```

In another part of the program, we could call this procedure like this:

```
addthree( 7 )
```

and the result of it would be 10, and could be used directly where the value was returned, like this:

```
if addthree( 7 ) = 10 then write( "succeeded" ) else write( "failed" )
```

The ’=’ function succeeded, and so the then part of the if function was interpreted, causing the word ’succeeded’ to appear on the screen. But if we called addthree(x) like this:

```
if addthree() = 10 then write( "succeeded" ) else write( "failed" )
```

then the program would end with an error notice, because the function in the addthree(x) procedure tries to add 3 to the null value. If we omitted the ’return’ function, addthree(x) would fail, because a value, be it null or otherwise, must be returned in order for the procedure to succeed. Then the else part of the if function would be interpreted, because failure of addthree(x) causes the failure of the ’=’ function. But it is important to remember that the ’=’ function could have failed because a wrong value was provided. In this case, Icon checks to see if the function or procedure that provided the value is of a special type called a generator, in which case it is called again to produce newer results that might cause ’=’ to succeed. To continue with our previous example, this is how the procedure could be made into a generator:

```
procedure addthree( x )
while x < 8 do {
suspend x + 3
x +:= 1 }
end
```

If x is greater than 7, then the suspend function, which returns the value, is not even called because in our example anything over 7 would not be equal to 10 if 3 were added to it anyways. If the ’=’ function fails because of the value returned by the suspend

function, then the program returns to continue where the suspend was called. A 1 gets added to x in the next line, and the ’while’ function causes the whole process to repeat itself. If for example we called addthree(x) with a value of 2, the addthree(x) procedure would be called a total of six times before ’=’ succeeded.

I Autobiography of a bohemian.

II Bohemian scriptures.

III The Glosa website.

IV The lambda papers written by the inventors of the Scheme programming language.

BOHEMIAN GRAMMAR

Take the following sentence in Glosa:
Es u lingua tu no ski pa existe.
This translates literally as:
Its a language you didn’t know existed.
The phrase "you didn’t know existed" could be said to modify "language" and so in the Glosa equivalent we could put the Glosa ";" punctuation mark (see the link above) after it, but it could also be expressed as a function word in lambda calculus. Using the syntax of Scheme (see above) we could also express other modifying phrases in relation to the words they modify, like this:
(Es u (lingua tu no (ski (pa existe))))
As this looks a little awkward, we could use the following equivalences instead:
"." == "("
"," == ")"
So the sentence could be written like this:
.Es u .lingua tu no .ski .pa existe,,,,
But since in speech these distinctions do not occur, perhaps it should be relegated to the grammar books and discussions on the proper usage of the language.
It should also be noted that the above syntax does not precisely correspond to the computer language syntax of the Scheme programming language or classical lambda calculus. Thus, for example, instead of this:
(lambda x (+ 3 x))
we would write the same thing like this:
{ + 3 x }
The ’{’ represents the defining word ’lambda’, and ’}’ the end of the definition. The calculus of natural language includes only the lambda definition and not its application; therefore the fact that we are defining a new instance of ’x’ is irrelevant since we are also defining a new instance of the function ’+’. It differs from a computational context, in that all the elements of calculation in a defining context are functions and not variables or literal constants. There are three contexts: a defining one, a computational one, and an applicative one. The latter is entirely dependent on the former, and of itself cannot influence the outcome of the previous ones.

I Autobiography of a bohemian.

II Instructions on the sex drive, from ’A Course in Miracles’, a book written by Helen Schucman offering many similarities to ancient esoteric teachings, and like a synopsis all such efforts at present.

III Some key sections from the book ’Tarot of the Bohemians’ by Papus.

IV The tetractys, relating prakriti (creation) to theology.

BOHEMIAN PHILOSOPHY

In this page I’ll be adding commentaries to passages from various contemporary authors, like Paulo Coelho, Idries Shah, Anthony de Mello, Alejandro Jodorowsky, Edward de Bono, Friedrich Nietzsche, etc.
In the book ’The Way of the Sufi’, in the first part, Idries Shah writes the following:
THE STUDY OF SUFISM IN THE WEST

....Some of the strongest ridicule, still maintained in some circles, to which Sufis have been subjected, is due to their having stressed in their classics the dangers of obsessions being implanted in people, and to their having pointed out the undesirable nature of indoctrination and emotion being confused with spiritual gifts, to the horror of religious enthusiasts. Only in the past few decades have other people come to know better than the clerics.(1)

The especial secondary problem here, too, is that although scientists will, rightly, await verification of this material, or try to investigate it, gullible occultists will crowd around the Sufi who speaks of these things as deriving from Sufism, urgently demanding, as of right, magical knowledge, self-mastery, higher consciousness, hidden secrets and the rest.

For the Sufi, these trustful and sometimes unbalanced people can be more of a problem than the sceptics. The believers create a further problem because, baulked of easy magical knowledge, they may quite quickly turn to those organizations (well-meaning and otherwise) which seem to them able to satisfy this thirst for the unknown or the unusual; or to offer ’short cuts’. It is not to be denied that we use this phrase - but always with qualifications: ’Adepts have, however, devised short cuts to an attainment of a knowledge of God. There are as many ways to God as there are souls (selves) of men.’(2)....

Notes:
1. Junaid of Baghdad (d. 910) answered conditioned minds thus: ’None reaches the rank of Truth until a thousand honest people testify that he is a heretic.’
2. In Arabic: ’Al-turuqu illahi ka nufusi bani Adama’ (see Sirdar Ali Shah, Islamic Sufism, p. 211).
(from the Penguin Compass edition, pag. 24)

If the phrase quoted is supposed to offer sufficient or even adequate qualifications to ’short cuts’ to ’a knowledge of God’, it would seem that Shah subscribes without qualifications to the view that all men ascribe hearsay to God, since the mayority of men seem to rely on hearsay. He moreover seems to subscribe to the view that well-meaning organizations exist and provide ’easy magical knowledge’, so perhaps we should not be surprised to find that, according to him, our abilities to ascribe hearsay to God is part of the ’difficult magical knowledge’ possessed by the true Sufi?

Given such a beginning (in part one) of the book ’The Way of the Sufi’, it is not surprising that in the rest of the book Shah presents sayings that are supposed to act as a direct revelation from God on the mind of the reader. He begins naturally with the creation of man himself, from the sayings of Ghazzali:

MAN WAS MADE FOR LEARNING

A camel is stronger than a man; an elephant is larger; a lion has greater valour; cattle can eat more than man; birds are more virile. Man was made for the purpose of learning. (from the Penguin Compass edition, pag. 62)

As this is, without, that is, explaining the purpose of Ghazzalis’ learning, we’re to summarize that the only thing man learns is that which differentiates him from animals, which is reasoning. Reason itself tells us that animals evince these qualities without reasoning about them. So unless the quote also tells us the reason for which man learns these qualities, or if he learns them at all, we are to suppose that he also evinces them without reasoning, or for his own particular reasons, which in effect would actually pose a hindrance to him. He would, in effect, be inferior to those animals. The other explanation is that this is directed to someone who is prone to accept the need for sayings that appear to come directly from God Himself, so that the phrase ’Man was made for Learning’ means to say something like ’There is a being called ’man’ who was made for ’learning’’. Something like ordinary information which he is to take a fresh look at, imagining that God is telling it to him.

It is moreover not surprising that Shah runs into the problem of most people who attempt to speak like God and can’t therefore understand why they are not God. Why, in a word, am I subject to suffering, if I am God? Shahs’ solution, if indeed it can be called that, appears in part three:

THE ROGUE, THE SHEEP AND THE VILLAGERS

Once there was a rogue who was caught by the people of a village. They tied him to a tree to contemplate the suffering which they were going to inflict on him; and went away, having decided to throw him into the sea that evening, after they had finished their day’s work.

But a shepherd, who was not very intelligent, came along and asked the clever rogue why he was tied up like that.

’Ah,’ said the rogue, ’some men have put me here because I will not accept their money.’

’Why do they want to give it to you, and why will you not take it?’ asked the astonished shepherd.

’Because I am a contemplative, and they want to corrupt me,’ said the rougue; ’they are godless men.’

The shepherd suggested that he should take the rogue’s place, and advised the rogue to run away and put himself out of reach of the godless ones.

So they changed places.

The citizens returned after nightfall, put a sack over the shepherd’s head, tied him up, and threw him into the sea.

The next morning they were amazed to see the rogue coming into the village with a flock of sheep.

’Where have you been, and where did you get those animals?’ they asked him.

’In the sea there are kindly spirits who reward all who jump in and "drown" in this manner,’ said the rogue.

In almost less time than it takes to tell, the people rushed to the seashore and

jumped in.

That was how the rogue took over the village.

(from the Penguin Compass edition, pag. 141)

The moral, if indeed it can be called that, is that people will put themselves into harm even with the knowledge that no good will come from it.

What are the consequences of this theory? Does it define us as human beings? This is answered in part five:

THE MAGIC HORSE

A king had two sons. The first helped the people by working for them in a manner they understood. The second was called 'Lazy' because he was a dreamer, as far as anyone could see.

The first son gained great honours in his land. The second obtained from a humble carpenter a wooden horse and sat astride it. But the horse was a magical one. It carried the rider, if he was sincere, to his heart's desire.

Seeking his heart's desire, the young prince disappeared one day on the horse. He was absent a long time. After many adventures he returned with a beautiful princess from the Country of Light, and his father was overjoyed at his safe return and listened to the story of the magic horse.

The horse was made available to anyone who wanted it in that country. But many people preferred the obvious benefits which the actions of the first prince provided for them because to them the horse always looked like a plaything. They did not get beyond the outer appearance of the horse, which was not impressive - just like a plaything.

When the old king died, the 'prince who liked to play with toys' became, by his wish, the king. But people in general despised him. They much preferred the excitement and interest of the discoveries and activities of the practial prince.

Unless we listen to the 'lazy' prince, whether he has a princess from the Country of Light with him or not, we shall not get beyond the outer appearance of the horse. Even if we like the horse, it is not its outward shape which can help us travel to our destination.

(from the Penguin Compass edition, pag. 217)

The moral, again, if indeed it can be called that, is that people in general will never benefit from higher aspirations, however much it may appear to us that they do.

The reader may be beginning to wonder, 'well, what's the catch'? Why such negative thoughts? To what end will someone declare humanity to be inferior to animals? Shahs' answer is in part seven:

THE CELESTIAL APPLE

Ibn-Nasir was ill and, although apples were out of season, he craved one.

Hallaj suddenly produced one.

Someone said: 'This apple has a maggot in it. How could a fruit of celestial origin be so infested?'

Hallaj explained:

'It is just because it is of celestial origin that this fruit has become affected. It was originally not so, but when it entered this abode of imperfection it naturally partook of the disease which is characteristic here.'

(from the Penguin Compass edition, pag. 278)

There are two things to note in this tale. First, 'someone's concern with celestial apples blinded him to the real benefits of the apple, causing him to protest. Second, Hallaj reaffirms the celestial origin of the apple, but implies that the knowledge of its origin and possible benefits is hidden. In other words, the 'real' benefits of the apple are its

’celestial’ benefits and all real benefits are in fact celestial benefits. The latter exist only as nice words meant to help us along towards the realization of the former, and the realities are defined by anything but celestialities.
In the book ’Learning How to Learn’, in the beginning of the eighth part, Idries Shah writes the following:
COMING TOGETHER
Q: What is the harmonisation of a community through what is called the ’Coming-Together’ method?
A: ....This is the major perennial reason for the cyclic emergence of living teachers. It is they alone who can restore harmony and balance in circles and individuals which have sacrificed these things in the search for continuity and reassurance in the hope of stabilisation.

Were it possible to attain the object in a systematised way, the means to do so would have been enunciated and recorded many thousands of years ago: just as the laws of ordinary material stability and performance are recorded and employed in physics or in applied arts....
(from the Penguin Compass edition, pag. 228)
Even if by ’circles and individuals’ Shah means only such as an individual may encounter in his own life time, the ’cyclic emergence’ of teachers, or any other phenomenon, is not bereft of a system that sustains it.

I Autobiografía de un bohemio.

II Gramática bohemia.

III Gramática Glosa del primer capítulo del Koran.

SANKTI KORAN

La siguiente traducción del Koran se basa en la traducción literal, palabra por palabra, de Rafael Cansinos Assens. Ponga el mouse sobre las lineas para ver la traducción sintácticamente equivalente al Español. La siguiente frase es del I-Ching, 11:4.

Anxio ne pluto plu para-pe ne limita uti sinceri.

INTRA-DUCE
In Teo Kompasio Sparnia nomina
1. Lauda a Teo Kirio de plu munda
2. Kompasio Sparnia
3. An-regi de Di de Judika-decide.
4. Na adora Tu e petitio asista de Tu.
5. Na petitio Tu duce in un orto via; via de plu qi Tu gratia
6. no de plu qi Tu furi
7. ni de plu lose.
BOVI
In Teo Kompasio Sparnia nomina
1. No dubi es; ci bibli duce plu timidi
2. qi kredi u-la kripti e ofere preka e prodiga de qod Na dona
3. e qi kredi u-la ge-kata a tu e u-la ge-kata pre tu plus es certa de qod fu es
....
El Koran tradicionalmente se divide en 558 secciones. La edición regular Egipcia da el siguiente orden cronológico de las Suras, con los versos que se dice fechan de otro periodo dados en paréntesis.
XCVI, LXVIII (17-33, 48-50 Med.), LXXIII (10 f., 20 Med.), LXXIV, I, CXI, LXXXI, LXXXVII, XCII, LXXXIX, XCIII, XCIV, CIII, C, CVIII, CII, CVII, CIX, CV, CXIII, CXIV, CXII, LIII, LXXX, XCVII, XCI, LXXXV, CVI, CI, LXXV, XCV, CIV, LXXVII (48 Med.), L (38 Med.), XC, LXXXVI, LIV (54-6 Med.), XXXVIII, VII (163-70 Med.), LXXII, XXXVI (45 Med.), XXV (68-70 Med.), XXXV, XIX (58, 71 Med.), XX (130 f. Med.), LVI (71 f. Med.), XXVI (197, 224-7 Med.),XXVII, XXVIII (52-5 Med., 85 during Hijrah), XVII (26, 32 f., 57, 73-80 Med.), X (40, 94-6 Med.), XI (12, 17, 114 Med.), XII (1-3, 7 Med.), XV, VI (20, 23, 91,114, 141, 151-3 Med.), XXXVII, XXXI (27-9 Med.), XXXIV (6 Med.), XXXIX (52-4 Med.), XL (56 f. Med.), XLI, XLII (23-5, 27 Med.), XLIII (54 Med.), XLIV, XLV (14 Med.), XLVI (10, 15, 35 Med.), LI, LXXXVIII, XVIII (28, 83-101 Med.), XVI (126-8 Med.), LXXI, XIV (28 f. Med.), XXI, XXIII, XXXII (16-20 Med.), LII, LXVII, LXIX, LXX, LXXVIII, LXXIX, LXXXII, LXXXIV, XXX (17 Med.), XXIX (1-11 Med.), LXXXIII Hijrah, II (281 later), VIII (30-6 Mec.), III, XXXIII, LX, IV, XCIX, LVII, XLVII (13 during Hijrah), XIII, LV, LXXVI, LXV, XCVIII, LIX, XXIV, XXII, LXIII, LVIII, XLIX, LXVI, LXIV, LXI, LXII, XLVIII, V, IX (128 f. Mec.), CX.

I Autobiografía de un bohemio.

II Lógica bohemia.

III El tetractys bohemio.

ASTROLOGÍA BOHEMIA

Prakriti, la palabra India para la creación, está compuesta de combinaciones de las tres gunas: (1) sattwa, (2) rajas, y (3) tamas, las que se pueden traducir como los principios activo, pasivo, y neutralizante, respectivamente. La siguiente tabla los relaciona a los arquetipos de la adivinación Africana, tradicionalmente adscritos a Hermes Trismegisto, y los trigramas del I-Ching. El origen preciso de estas correspondencias se puede inferir de un estudio detallado del tetractys, y su propósito se explica por la lógica bohemia. Krishna habla de los gunas en el capítulo catorce del Bhagavad-Gita y más información sobre el resto de estos temas se puede obtener en la sección de enlaces de mi autobiografia.

creacion	arquetipo	triagrama
113	cauda draconis - caput draconis	100
132	tristitia - carcer	001
123	laetitia - acquisitio	000
312	rubeus - puer	101
311	fortuna minor - fortuna mayor	110
231	puella - amissio	011
321	conjunctio - albus	111
213	populus - via	010

Una correspondencia entre los arquetipos Africanos y principios de Abdul-Baha sigue a continuación. A la derecha están los valores Africanos. Los principios pueden estudiarse en los libros de Abdul-Baha, como ’La Sabiduría de Abdul-Baha’, o ’Promulgación de la Paz Universal’.

arquetipo	principio	valor
caput draconis	la guardianía	1 1 1 0
cauda draconis	la casa universal de justicia	0 1 1 1
carcer	guia y proteccion del Espiritu Santo	1 0 0 1
tristitia	el origen de la enseñanza religiosa es el amor	1 0 0 0
acquisitio	la unidad del género humano	1 0 1 0
laetitia	investigacion independiente de la verdad	0 0 0 1
puer	lenguaje universal	1 0 1 1
rubeus	solución espiritual al problema económico	0 0 1 0
fortuna mayor	casa nacional de justicia	1 1 0 0
fortuna minor	casa local de justicia	0 0 1 1
amissio	casa de justicia	0 1 0 1
puella	igualdad de los sexos	1 1 0 1
albus	unidad entre ciencia y religion	0 1 0 0
conjunctio	eliminación de los prejuicios	0 1 1 0
via	educación universal	1 1 1 1
populus	religion debe ser causa de unidad	0 0 0 0

Para entender estas relaciones, los valores Africanos se pueden comparar, en sus elementos impares y pares (1 y 0) con instancias positivas o privativas de cada una de las cuatro maneras de obtener conocimiento. Estas son: (1) los sentidos (2) la razón (3) tradición (4) inspiración. Por ejemplo, Puella tiene valores positivos en todos estos menos en tradición. Por lo tanto, significa que la igualdad a que se refiere no es algo que resulta de la tradición, sino que depende enteramente de las restantes consideraciones. Conjunctio, la eliminación de los prejuicios, depende de la razón y puede ser un valor establecido tradicionalmente, y no depende del todo de la percepción sensorial o la inspiración.

El programa de cálculo astrológico de mi autobiografia determina las posiciones de los planetas en relacion a 35:06E y 32:56N (en Bahji, Israel). Este es el centro del mundo. Valores pares o impares son asignados a cada seis minutos del zodiaco, 1 para un número impar, 2 para uno par.

La creación 213 es representada por los valores que se han obtenido en relación a los valores de los arquetipos Africanos como sigue:

Saturno	1 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Marte	1 + valor en el zodiaco = valor final
Venus	2 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final
Luna	2 + valor en el zodiaco = valor final

Si el valor final es un número impar, representa una linea entera, y si es un número par, es una linea quebrada. El hexagrama resultante corresponde a la creación 213 y el triagrama 010. El mismo procedimiento se utiliza para obtener los restantes siete hexagramas. A continuación calculamos el hexagrama de la creación 321:

Venus	2 + valor en el zodiaco = valor final
Luna	1 + valor en el zodiaco = valor final
Jupiter	2 + valor en el zodiaco = valor final
Marte	1 + valor en el zodiaco = valor final
Saturno	1 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 321, y el triagrama 111. A continuación calculamos el hexagrama de la creación 231:

Saturno	2 + valor en el zodiaco = valor final
Venus	1 + valor en el zodiaco = valor final
Jupiter	2 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final
Marte	1 + valor en el zodiaco = valor final
Luna	1 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 231, y el triagrama 011. A continuación calculamos el hexagrama de la creación 311:

Venus	2 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Mercurio	1 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final
Marte	2 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 311, y el triagrama 110. A continuación calculamos el hexagrama de la creación 312:

Saturno	1 + valor en el zodiaco = valor final
Jupiter	2 + valor en el zodiaco = valor final
Marte	1 + valor en el zodiaco = valor final
Venus	1 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final
Luna	2 + valor en el zodiaco = valor final

El hexagrama resultante corresponde a la creación 312 y el triagrama 101. A continuación calculamos el hexagrama de la creación 123:

Venus	1 + valor en el zodiaco = valor final
Luna	2 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Marte	2 + valor en el zodiaco = valor final
Saturno	2 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 123, y el triagrama 000. A continuación calculamos el hexagrama de la creación 132:

Saturno	2 + valor en el zodiaco = valor final
Venus	2 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Mercurio	2 + valor en el zodiaco = valor final
Marte	2 + valor en el zodiaco = valor final
Luna	1 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 132, y el triagrama 001. A continuación calculamos el hexagrama de la creación 113:

Venus	1 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Mercurio	1 + valor en el zodiaco = valor final
Jupiter	1 + valor en el zodiaco = valor final
Mercurio	1 + valor en el zodiaco = valor final
Marte	2 + valor en el zodiaco = valor final

El hexagram resultante corresponde a la creación 113, y el triagrama 100.

I Autobiografía de un bohemio.

II Astrología bohemia.

LÓGICA BOHEMIA

La lectura de astrología bohemia da como resultado ocho hexagramas del I-Ching, que corresponden a los ocho triagramas. Estos se interpretan leyendo el texto que acompaña a los nombres de los hexagramas, como por ejemplo en la traducción al Inglés de James Legge. Párrafos en cualquier escrito en general se pueden comparar a uno de estos, y la relación entre ellos puede compararse a la que existe entre colores:

orden	triagramas	colores
1	010	verde
2	011	cyan
3	111	blanco
4	100	rojo
5	001	azul
6	101	magenta
7	000	negro
8	110	amarillo

Asi, el primer párrafo es verde, el segundo cyan, el tercero blanco, y despues el rojo, azul, magenta, negro, y finalmente amarillo. La combinación por la cual los colores se combinan para producir otros colores es igualmente como los párrafos se pueden combinar para entenderlos. Por ejemplo, cuando el verde se combina con el azul se produce cyan, etc. Para la lectura esto y su disposición quiasmática, tal como se explica al final de esta página, parece suficiente, mientras que para la escritura se requiere entenderlos como manifestaciones de prakriti, tal como se vió en la astrología bohemia. Lo siguiente busca dar una explicación científica, basada en la serie Fibonacci, de una importante consecuencia de esto, es decir, que todos los escritos se dividen naturalmente en dos tipos distintos.

En general, lecturas y escritos se dividen en dos tipos distintos, ya sea que el lector o autor los consideren una busqueda intelectual o la expresion de hechos (para el) del todo evidentes. Se puede determinar científicamente a cual de estos dos pertenece un escrito filosófico, en base al dicho método de los colores de interpretación. Se exprese explícitamente o no, todos comienzan con una distincción entre lo que existe y lo que no existe, expresados como dos cosas separadas y distintas. Representaremos estos como 1 y 0 respectivamente. Aunque desde el punto de vista de la Naturaleza se pueda expresar que lo que existe aparece de la nada, expresado como 0, 1, es evidente que para todo lo que es dicho la nada o el cero no se pueden entender como un absoluto, sino solo en relacion a lo que se dice que existe. Por lo tanto, representaremos el principio básico de la aparición de la existencia, y todo razonamiento discursivo en relacion a el, como 1, 0. De estos todo discurso procede, y asi del cero aparece un uno, expresado como 1, 0, 1. Pero asi como la nada no se puede expresar como un absoluto, tampoco puede serlo

aquello que se dice que existe, una vez comenzado el discurso.   Por eso del uno que establecimos anteriormente procede un uno y un cero, y no solamente el cero porque ya existe en relacion al cero anterior, y no únicamente un uno porque entonces se tendría que entender como un absoluto.   La expresion viene a ser entonces: 1, 0, 1, 1, 0.   Todos los valores subsecuentes se pueden determinar en base a este mismo principio.   Los primeros tres han producido otros ciertos valores, asi que continuamos el discurso en base a lo que el cuarto le añade.   Siendo este un uno, y como un uno produce un uno y un cero, la próxima expresion es: 1, 0, 1, 1, 0, 1, 0.   Continuando con el quinto elemento, y siendo este un cero, el próximo valor expresado es un uno, y despues el sexto elemento, siendo un uno, produce un uno y un cero.   Entonces tenemos la expresion: 1, 0, 1, 1, 0, 1, 0, 1, 1, 0.   Los primeros dos valores produjeron valores únicos, y comenzando con el tercero, produjo dos valores, entonces esos dos produjeron tres, y esos tres producen cinco.   Los cinco entonces producen ocho, que puede expresarse como la suma de cinco y tres, los cinco mismos siendo la suma de tres y dos.   El dos se produjo sumando uno y uno, y antes de eso teniamos la expresion del cero.   Por lo tanto, como los tres primeros valores producen un único valor, algunos escritos comienzan con la expresión de este único valor, y algunos otros expresan asimismo el uno y el cero previos.   Los primeros son los escritos de los intelectuales, y los otros los de los poetas místicos.   Entonces para la aplicación del método de colores astrológicos a la comprension de estos escritos, será conviente recordar que algunos comienzan con el primer color, el verde, mientras que otros lo hacen con el tercero, el blanco.   Ya que la progresión de unos y ceros no produce ningun patrón repetible, solo hay estas dos posibles formas de todo razonamiento discursivo.   Otros escritos como son los de los cientificos o escritores de fantasias dependen de la abilidad de la mente para recordar cosas que aparecen juntas unas a otras, y así presentan unos ceros y unos en un intento azaroso de tratar de retener la atención del lector, pero no de acuerdo a ningun principio de lógica.   Un ejemplo de la forma de lectura (o escritura) propuesta se dará a continuación.   Si el tercer párrafo de una escritura se considera blanco, se manifestará como opuesto a lo expresado por el sétimo párrafo, el cual sería negro.   Pero si fuera un escrito intelectual, los mismos párrafos representarian los colores azul y verde, respectivamente.   El onceavo párrafo seria igualmente azul, y el verde y el azul producen cyan, el cual sería el color del octavo párrafo.   Si fuera un escrito místico, el onceavo párrafo sería blanco, y el blanco y el negro no producen cyan.   Por esta y otras formas similares se puede determinar si el escrito filosófico es el de un intelectual o el de un místico.   Por ejemplo, el noveno y decimotercer párrafo serian verde y azul en escritos místicos, mientras que serian blanco y negro en los intelectuales, y el primero de estos produciría el décimo párrafo cyan, etc.

Desafortunadamente, algunos escritos han sido cambiado por sus editores, y la division original de los párrrafos ya no es evidente.   Tal es el caso, por ejemplo, con versiones modernas de "El Libro de La Certeza", traducido por Shoghi Effendi de Baha’u’llah, y la Biblia.   El mismo sistema puede usarse para leer el I-Ching, si incluimos como lineas a las lineas que encabezan los hexagramas, dividiendo el texto en secciones de siete lineas cada uno, e interpretandolo como un texto intelectual, no místico.

El primer párrafo usado en el método de los colores es siempre el primero en el texto, pero un texto de al menos dieciseis párrafos se interpreta como un quiasmo.   En otras palabras, el segundo párrafo usado en el método de colores seria el número dieciseis o un múltiple de dieciseis, el tercero a interpretar seria el segundo párrafo, y el cuarto el penúltimo del multiple de dieciseis, etc.   Si el texto es intelectual (que comienza con el tercer párrafo) entonces eso debe tomarse en cuenta al buscar el segundo párrafo a ser

interpretado, y en el caso de un texto de dieciseis párrafos seria el doceavo, porque doce seria el tercero antes del último, considerando que el catorce seria en realidad el dieciseis. Ningún quiasmo tendrá mas de 80 elementos, y todo despues del 80 se interpreta como un nuevo quiasmo. Notese que los escritos intelectuales terminarian el primer quiasmo con el 76 y comenzarian el próximo con el 79. Si el próximo tiene menos de dieciseis párrafos, puede ser considerado como parte de un quiasmo que incluye el anterior. Por ejemplo, para un texto de 20 párrafos, los párrafos 17 - 20 pueden considerarse como la segunda parte de un quiasmo de 32 párrafos, lo cual los relacionaria con los párrafos 13 - 16.

I Autobiografía de un bohemio.

II Escrituras bohemias.

III El sitio web de Glosa.

GRAMÁTICA BOHEMIA

Examine la siguiente oración en Glosa:
Es u lingua tu no ski pa existe.
Se traduce literálmente así:
Es una lengua que tu no sabías que era existente.
La frase "que tu no sabías que era existente" puede decirse que modifica a "lengua" y así en el equivalente en Glosa podríamos poner el signo de puntuación Glosa ";" (vea el enlace arriba) después, pero también podría ser expresión de una palabra funcional en cálculo lambda. Usando la sintaxis de Scheme, un lenguaje de cómputo basado en lambda, podríamos expresar las otras frases modificantes en relación a las palabras que modifican, así:
(Es u (lingua tu no (ski (pa existe))))
Pero como esto parece un poco raro, podríamos usar las siguientes equivalencias:
"." == "("
"," == ")"
Asi que la oración podría escribirse así:
.Es u .lingua tu no .ski .pa existe,,,,
Ya que en el uso hablado éstas distincciones no aparecen, podrían relegarse a los libros de gramática y a las discusiones sobre el uso apropiado del lenguaje.
También debe notarse que la sintaxis usada arriba no corresponde precísamente a la sintaxis de lenguaje de computación del lenguaje de programación Scheme ni al cálculo lambda clásico. Asi, por ejemplo, en vez de esto:
(lambda x (+ 3 x))
escribiríamos lo mismo así:
{ + 3 x }
La ’{’ representa la palabra definitoria ’lambda’, y la ’}’ el final de la definición. El cálculo del lenguaje natural incluye solamente la definición lambda y no su aplicación; por lo tanto el hecho de que estemos definiendo una nueva instancia de ’x’ es irrelevante ya que también estamos definiendo una nueva instancia de la función ’+’. Difiere de un contexto computacional en que todos los elementos de cálculo en un contexto definitorio son funciones y no variables o constantes literales. Hay tres contextos: el definitorio, el computacional, y el aplicativo. Este último depende enteramente de el antepuesto, y de suyo no puede influenciar el resultado de los anteriores.

I Autobiografia de un bohemio.

II Algunos pasajes clave del libro ’Tarot de los Bohemios’ de Papus.

III El tetractys, que relaciona prakriti (la creación) a la teologia.

FILOSOFÍA BOHEMIA

En esta página estaré agregando comentarios a pasajes de varios autores contemporaneos, como Paulo Coelho, Idries Shah, Anthony de Mello, Alejandro Jodorowsky, Francisco Martinez, Edward de Bono, Friedrich Nietzsche, etc.
En el libro ’El Camino del Sufi’, en la primera parte, Idries Shah escribe lo siguiente:
EL ESTUDIO DEL SUFISMO EN OCCIDENTE

....Parte del más fuerte ridículo, aun mantenido en algunos círculos, al que han sido sometidos los Sufis, se debe a que han enfatizado en sus clásicos los peligros de obsesiones implantadas en gente, y a que han señalado la naturaleza indeseable de la indoctrinación y emoción al ser confundidos con dones espirituales, para el horror de los entusiastas religiosos. Solo en las últimas décadas otras personas han sabido mejor que los clérigos.(1)

El especial problema secundario aquí, también, es aunque los científicos, correctamente, esperarían confirmación de este material, o traten de investigarlo, los ocultistas incrédulos convergerían alrededor del Sufi que habla de estas cosas como derivados del Sufismo, demandando urgentemente, como de derecho propio, conocimiento mágico, auto-maestria, conciencia superior, secretos ocultos, etc.

Para el Sufi, estas confiadísimas y a veces desbalanceadas personas pueden causar mas problemas que los escépticos. Los creyentes crean un problema mayor porque, frustrados de no obtener fácil conocimiento mágico, pueden con notable rapidez volverse a aquellas organizaciones que (ya sea bien intencionadas o no) les parecen a ellos que pueden satisfacer su sed por lo desconocido o lo inusual; o que ofrecen ’atajos’. No se ha de negar que nosotros usamos esta frase, pero siempre con calificativos: ’Adeptos, han, sin embargo, ideado atajos a una adquisición de un conocimiento de Dios. Hay tantos caminos a Dios como hay almas (seres) de hombres.’(2)....

Notas:
1. Junaid de Bagdad (m. 910) contestó a las mentes condicionadas así: ’Ninguno alcanza el rango de la Verdad hasta que mil personas honestas testifiquen que es un hereje.’
2. En Arabe: ’Al-turuqu illahi ka nufusi bani Adama’ (ver Sirdar Ali Shah, Sufismo Islamico, p. 211)
(traducido de la edición de Penguin Compass, pag. 24)

Si se supone que la frase citada ofrece calificativos suficientes o aún adecuados a ’atajos’ a ’un conocimiento de Dios’, parecería que Shah se subscribe sin calificativos a la noción de que todos los hombres adscriben el dicho ajeno a Dios, ya que la mayoria de los hombres parece que se fian de los dichos. Y también parecería que se subscribe a la noción de que organizaciones bien intencionadas existen y proporcionan ’fácil conocimiento mágico’, asi que tal vez no nos sorprendería encontrar que, de acuerdo a él, nuestras habilidades para adscribir el dicho ajeno a Dios es parte del ’dificil conocimiento mágico’ que poseen los verdaderos Sufis?
Dado tal comienzo (en la primera parte) de ’El Camino del Sufi’, no es de sorprender que en el resto del libro Shah presenta dichos que se supone actuan como revelaciones directas de Dios en la mente del lector. Comienza naturalmente con la creacion del

hombre mismo, de los dichos de Ghazzali:
EL HOMBRE FUE HECHO PARA APRENDER
Un camello es más fuerte que un hombre; un elefante es más grande; un león tiene mayor valentia; el ganado puede comer más que el hombre; pájaros son más viriles. El hombre fue hecho para el propósito de aprender.
(traducido de la edición de Penguin Compass, pag. 62)
Tal como está, es decir, sin explicar el propósito de aprender de Ghazzali, diríamos en fín que lo único que aprende el hombre es aquello en que se diferencia de los animales, que es el razonamiento. El razonamiento en sí nos dice que los animales evidencian estas cualidades sin razonar sobre ellas. Así que a menos que la cita nos diga la razón por la que el hombre aprende estas cualidades, o si las aprende del todo, supondríamos que él también las evidencia sin razonar, o por sus propias razones particulares, lo cual en efecto sería realmente un impedimento para él. Sería, en efecto, inferior a aquellos animales. La otra explicación es que esto se dirige a alguien que es susceptible a aceptar la necesidad de dichos que aparentemente provienen de Dios Mismo, de tal manera que la frase ’El hombre fue hecho para aprender’ quiere decir algo como ’Existe un ser llamado ’hombre’ que fue hecho para ’aprender’’. Algo como información ordinaria que él deberá mirar nuevamente, imaginando que Dios se lo está diciendo.
Y aún no es de sorprender que Shah se tropieza con la dificultad de la mayoria de los que tratan de hablar como Dios y que por lo tanto no pueden entender por que ellos no son Dios. Por qué, en una palabra, soy sujeto a sufrir, si soy Dios? La solución de Shah, si en realidad puede llamarse eso, aparece en la tercera parte:
EL VILLANO, LAS OVEJAS Y LOS ALDEANOS
Una vez hubo un villano que fué capturado por los habitantes de una aldea. Lo ataron a un árbol mientras ideaban el sufrimiento que le iban a infligir; y despues se fueron, habiendo decidido tirarlo al oceano esa tarde, despues de terminado su trabajo.
Pero un pastor, que no era muy inteligente, pasó por allí y le preguntó al inteligente villano porque estaba amarrado de esa forma.
’Ah,’ dijo el villano, ’algunas personas me han puesto aqui porque no acepto su dinero.’
’Porqué quieren dartelo, y porqué no lo tomas?’ preguntó el asombrado pastor.
’Porque soy un contemplativo, y quieren corromperme,’ dijo el villano; ’son hombres sin Dios.’
El pastor sugirió que él debería tomar el lugar del villano, y le sugirió al villano que debería correr y ponerse a salvo de los hombres sin Dios.
Así que cambiaron de lugar.
Los ciudadanos arribaron despues de anochecer, pusieron un saco sobre la cabeza del pastor, lo amarraron, y lo arrojaron al mar.
La mañana siguiente se asombraron al ver al villano entrar a la aldea con un rebaño de ovejas.
’Adonde has estado, y de donde obtuviste esos animales?’ le preguntaron.
’En el mar hay espíritus amables que recompenzan a todos aquellos que se sambullan y "ahogan" de esta manera,’ dijo el villano.
En casi menos tiempo que se dice, la gente corrió al mar y se sambulleron.
Así fué como el villano se apoderó de la aldea.
(traducido de la edición de Penguin Compass, pag. 141)
La moraleja, si en realidad puede llamarse eso, es que la gente se pondrá en peligro aún sabiendo que ningún bien saldrá de ello.

Cuales son las consecuencias de esta teoria? Acaso nos define como seres humanos? Esto se responde en la quinta parte:

EL CABALLO MÁGICO

Un rey tenia dos hijos. El primero ayudaba a la gente trabajando para ella de una manera comprensible para ellos. Al segundo lo llamaban ’Perezoso’ porque era un soñador, al menos hasta donde ellos podian ver.

El primero pronto obtuvo grandes honores en su tierra. El segundo obtuvo un caballo de madera de un carpintero humilde, y se sentó sobre el. Pero el caballo era uno mágico. Llevaba al que lo montaba, si era sincero, al deseo de su corazón.

Buscando el deseo de su corazón, el joven príncipe desapareció un dia sobre el caballo. Estuvo ausente mucho tiempo. Despues de muchas aventuras regresó con una hermosa princesa de el Pais de Luz, y su padre se puso muy contento de su regreso a salvo y escuchó la historia de el caballo mágico.

El caballo fue puesto a disposición de cualquiera que lo queria en aquel pais. Pero muchas personas preferían los beneficios obvios que las acciones del primer príncipe les proporcionaba porque para ellos el caballo siempre parecia una cosa de juegos. No pasaron más allá de la apariencia externa del caballo, que no era impresionante - solo una cosa de juegos.

Cuando el viejo rey murió, el ’príncipe que le gustaba jugar con juguetes’ se convirtió por su propia voluntad, en el rey. Pero la gente en general lo despreciaba. Preferian más la excitación y el interés de los descubrimientos y actividades del príncipe práctico.

A menos que nosotros escuchemos al príncipe ’perezoso’, ya sea que tenga una princesa del Pais de Luz con él o no, no pasaremos más allá de la apariencia externa del caballo. Aún si nos gusta el caballo, no es su apariencia externa la que nos puede ayudar a llegar a nuestro destino.

(traducido de la edición de Penguin Compass, pag. 217)

La moraleja, otra vez, si en efecto puede llamarse así, es que la gente en general nunca se beneficiará de las aspiraciones elevadas, por mucho que a nosotros nos parezca que si lo hacen.

El lector tal vez se esté preguntando, ’bien, cual es la traba?’ Por qué tales pensamientos negativos? Para que fín declararia alguien que la humanidad es inferior a los animales? La respuesta de Shah está en la parte sétima:

LA MANZANA CELESTIAL

Ibn-Nasir estaba enfermo, y aunque no era la época de las manzanas, apetecía una.

Hallaj de repente produjo una.

Alguien dijo: ’Esta manzana tiene un gusano. Como puede ser que una fruta de origen celestial esté infectada?’

Hallaj explicó:

’Es justamente porque és de origen celestial que esta fruta se ha infectado. Originalmente no era así pero cuando entró en este lugar de imperfeccion naturalmente adquirió la enfermedad que es característica aqui.’

(traducido de la edición de Penguin Compass, pag. 278)

Hay dos cosas de notar en esta historia. La primera, la preocupación de ’alguien’ con manzanas celestiales le cegó a los beneficios reales de la manzana, causando su protesta. La segunda, Hallaj reafirma el origen celestial de la manzana, pero implica que el conocimiento del origen celestial y posibles beneficios de la manzana está oculto. En otras palabras, los ’reales’ beneficios de la manzana son sus ’celestiales’ beneficios y todos los beneficios reales son de hecho beneficios celestiales. Estos últimos existen tan

solo como palabras bonitas que nos ayudan a realizar los otros, y las realidades se definen por todo menos celestialidades.

En el libro ’Aprendiendo a Aprender’, en el comienzo de la octava parte, Idries Shah escribe lo siguiente:

VINIENDO A JUNTARSE

Q: Cual es la harmonización de una comunidad por medio de lo que se llama el método de ’Viniendo a Juntarse’?

A: ....Esta es la mayor razón perene para la emergencia cíclica de maestros vivientes. Son ellos solos los que pueden restaurar harmonia y balance en círculos e individuos que han sacrificado estas cosas en su búsqueda de continuidad y reafirmación, en la esperanza de estabilizarse.

Si fuera posible llegar a este objetivo en forma sistematizada, el medio de lograrlo hubiera sido enunciado y registrado hace muchos miles de años: asi como las leyes ordinarias de estabilisación y desempeño materiales son registrados e usados en física o en arte aplicada....

(traducido de la edición de Penguin Compass, pag. 228)

Aún si con ’círculos e individuos’ Shah se refiere solo a aquellos que un individuo pueda encontrar en el transcurso de su vida, la ’emergencia cíclica’ de maestros, o cualquier otro fenómeno, no está privado de un sistema que lo sostenga.

En el libro ’Las Hazañas del Incomparable Mulá Nasrudín’ Idries Shah refiere el siguiente cuento:

DE CUATRO PATAS

Haga que se provea de sustento a los cuadrúpedos --ordenó un afectado e imperioso noble, desmontando en el patio de la casa de Nasrudín-- y condúzcame a las recámaras inductoras de tranquilidad, donde pueda agasajárme con nutrimento apropiado.

Como era dificil negar algo a tales miembros de la Corte del Sultán, Nasrudín corrió a satisfacer su pedido.

Cuando el intruso estuvo acomodado en el mejor canapé y sorbiendo el café de Nasrudín, éste llevó al Kazi [Magistrado] para presentárselo.

--Oh, gran noble! --le preguntó Nasrudín--, tiene usted tierras?

--Un millón de jaribs.

--Y usa cuadrúpedos para ararlas?

--Si, por supuesto.

--Me compraría usted dos docenas de cuadrúpedos al precio de cinco piezas de plata cada uno?

El patricio sabía que el valor de los animales para arar era de cien piezas de plata. Aceptó de inmediato.

Nasrudín salió y compró veinticuatro conejos a razón de una pieza de plata cada uno. Le presentó estos cuadrúpedos al noble. Este apeló al Kazi.

--Debemos atenernos a la letra de la ley --contestó el Magistrado--, y yo apoyo la aseveración de que los conejos son cuadrúpedos.

(de la Editorial Paidos, pag. 70)

Desde un punto de vista Baha’i, el Magistrado no es necesario en este cuento, por dos razones fundamentales. En primer lugar, porque nada impide que lo que dicen los Magistrados una vez lo contradigan en otra ocasión, y en segundo lugar porque existe el Orden Administrativo Baha’i, a nivel local, nacional e internacional. Si se objetara que el Magistrado esta presente justamente para que dictamine a favor de Nasrudín ante la ley, diremos que no sería así para todo el mundo por igual.

I Autobiography of a bohemian.

II Source code for Chart, a program for calculating astrologic I-Ching readings using the Icon programming language on a Linux operating system, Debian. For Windows NT and above, the code has been modified slightly. See the links below for both the source and executables for Windows NT.

III The Icon website, which contains Icon executables for running Icon programs on several different operating systems. The Icon interpreter is available in Debian packages icont and iconx, and there is a not yet fully functional translator to C, iconc.

IV The program relies on the best software that exists for astronomical observations, the Ephemeris from NASAs Jet Propulsion Laboratory (JPL). At the link, download the package containing swetest if you have Windows; it is currently in the programs directory in the swetest.zip file, or else the Unix source code and compile swetest yourself. Three of the Swiss ephemeris files are sufficient for the period 1800-2100 A.C.; they are currently in the ephe/archive_zip directory in the file sweph_18.zip. You should put them in the /users/ephe directory in Unix, or C:\sweph\ephe in Windows NT, which is where the program will look for them. Unix or Linux users should obtain the Icon packages, rename the file above to chart.icn and compile with 'icont chart.icn', then put chart and swetest somewhere on their Path, and type chart ? for help on the command-line options.

V The Icon source code for the Windows NT program. If you are not planning to compile the program yourself you won't need these.

VI The executable program for Windows NT. Unzip the package in the same directory as swetest, and modify the second line of chart.bat to include your time zone. The line includes my time zone, but yours may be different. Here is what it looks like now:
tcha -6 %1 %2
Change -6 to whatever your time zone is with respect to Greenwitch mean time. If your systems time is set to Greenwitch mean time (abbreviated as GMC or UTC) you must change -6 to 0; if you're two hours plus GMC, change it to 2, etc. After that you are all set, type chart ? for command line options.

I Autobiography of a bohemian.

II Source code of a program for translating English words to Glosa and vice-versa, using the Icon programming language on a Linux operating system, Debian. See the link below for the executable for Windows NT.
Instructions are simple because they are only three: the -e option translates from English to Glosa, entering a q quits the program, and a hyphen (-) at the end of an entry returns all words which begin with the first part of the entry. The dictionaries should be in the home directory, or else cd to where they are before using the program.

III Location of the (Oct. 28, 2005) dictionaries (engl.txt and glen.txt) at glosa.org.

IV Source code of a more complicated program that uses the same technology as above but translates entire web pages into Glosa. Without any arguments it enters a command-line dictionary and can translate everything that is put on the line, and will try to find the nearest equivalent of words not found. Given an html page as a first argument, it will translate all its text into Glosa. Needless to say, you will have to revise your newly translated web page before publishing. Words with ? at the beginning are those for which a close approximation has been found and words with ! at the beginning are those for which no correspondences, direct or otherwise, were found. A q ends the command-line dictionary mode.

V This file contains all the words recognized by the program and their definitions. The program was last updated on Nov. 10, 2006.

VI The Icon website, which contains Icon executables for running Icon programs on several different operating systems. The Icon interpreter is available in Debian packages icont and iconx, and there is a not yet fully functional translator to C, iconc.

VII The executable program for Windows NT of the simple command-line dictionary. Place it in the same directory as the dictionaries, then cd into it.

VIII The executable program for Windows NT of the web page translator (11/10/2006).

IX If you like the format of pages translated by the Glosa translator, you can put your ordinary pages into the same format with this program. To see a sample, you can check the source of any of the pages on this site (including this one).

X The executable program for Windows NT of the formatter.

I Autobiography of a bohemian.

II A Course in Miracles, the first part.

III Bohemian philosophy.

SELECTIONS FROM A COURSE IN MIRACLES

A Course in Miracles was written by Helen Schucman, and offers many similarities to ancient esoteric teachings, and like a synopsis of all such efforts at present. These are selections relating to sex.
(i) Revelations induce complete but temporary suspension of doubt & fear. They represent the original form of communication between God and His Souls, before the intrusion of fire and ice made this impossible. It should be noted that they involve an extremely personal sense of closeness to Creation, which man tries to find in sexual relationships. This confusion is responsible for the depression and fear which are often associated with sex.

(ii) Sex is often associated with lack of love, but Revelation is PURELY a love experience. Physical closeness CANNOT achieve this. As was said before, the subconscious impulses properly induce Miracles, which ARE interpersonal, and result in closeness to others. This can be misunderstood by a personally willful consciousness as an impulse toward sexual gratification.

(iii) Sex & miracles are both WAYS OF RELATING. The nature of any interpersonal relationship is limited or defined by what you want it to TO DO which is WHY you want it in the first place. Relating is a way of achieving an outcome.

(iv) Indiscriminate sexual impulses resemble indiscrimate miracle impulses in that both result in body image misperceptions. The first is an expression of an indiscriminate attempt to reach communion thru the body. This involves not only the improper self identification, but also disrespect for the individuality of others. Self-control is NOT the whole answer to this problem, though I am by no means discouraging its use. It must be understood, however, that the underlying mechanism must be uprooted (a word you both should understand well enough by now not to regard it as frightening).

(v) Remember the story about the artist who kept devoting himself to inventing better & better ways of sharpening pencils. He never created anything, but he had the sharpest pencil in town. (The language here is intentional. Sex is often utilized on behalf of very similar errors. Hostility, triumph, vengeance, self-debasement, and all sort of expressions of the lack of love are often VERY clearly seen in the accompanying fantasies. But it is a PROFOUND error to imagine that, because these fantasies are so frequent (or occur so reliably), that this implies validity. Remember that while validity implies reliability the relationship is NOT reversible. You can be wholly reliable, and ENTIRELY wrong.

(vi) While a reliable test DOES measure something, what USE is the test unless you discover what the "something" is? And if validity is more important than reliability, and is also necessarily implied BY it, why not concentrate on VALIDITY and let reliability fall naturally into place.

(vii) Intellect may be a "displacement upward", but sex can be a "displacement outward." How can man "come close" to others thru the parts of him which are really invisible? The word "invisible" means "cannot be seen or perceived." What cannot be perceived is hardly the right means for improving perception.

(viii) The confusion of miracle impulse with sexual impulse is a major source of

perceptual distortion, because it INDUCES rather than straightening out the basic level-confusion which underlies all those who seek happiness with the instruments of the world. A desert is a desert is a desert. You can do anything you want in it, but you CANNOT change it from what it IS. It still lacks water, which is why it IS a desert (Bring up that dream about the Bluebird. While HS was looking for this dream, she came across another. The message was to bring both, as an excellent example of how extremely good HS had become over the intervening 25 yrs. at sharpening pencils. Note that the essential content hasn’t changed; its just better written.) The thing to do with a desert is to LEAVE.

(ix) I want to finish the instructions about sex, because this is an area the miracle worker MUST understand.

(x) Inappropriate sex drives (or misdirected miracle-impulses) result in guilt if expressed, and depression if denied. We said before that ALL real pleasure comes from doing God’s will. Whenever it is NOT done an experience of lack results. This is because NOT doing the will of God IS a lack of self.

(xi) Sex was intended as an instrument for physical creation to enable Souls to embark on new chapters in their experience, and thus improve their record. The pencil was NOT an end in itself. (See earlier section.)

(xii) It was an aid to the artist in his own creative endeavors. As he made new homes for Souls and guided them thru the period of their own developmental readiness, he learned the role of the father himself. The whole process was set up as a learning experience in gaining Grace.

(xiii) The pleasure which is derived from sex AS SUCH is reliable only because it stems from an error which men shared. AWARENESS of the error produces the guilt. DENIAL of the error results in projection. CORRECTION of the error brings release.

(xiv) The only VALID use of sex is procreation. It is NOT truly pleasureable in itself. "Lead us not into Temptation" means "Do not let us deceive ourselves into believing that we can relate in peace to God or our brothers with ANYTHING external."

(xv) The "sin of onan" was called a "sin" because it involved a related type of self-delusion; namely, that pleasure WITHOUT relating can exist.

(xvi) To repeat an earlier instruction, the concept of either the self or another as a "sex-OBJECT" epitomizes this strange reversal. As B. put it, and very correctly, too, it IS objectionable, but only because it is invalid. Upside-down logic produces this kind of thinking.

(xvii) Child of God, you were created to create the good, the beautiful, and the holy. Do not lose sight of this. You were right in telling B. to invite Me to enter anywhere temptation arises. I will change the situation from one of inappropriate sexual attraction to one of impersonal miracle- working. The concept of changing the channel for libidinal expression is Freud’s greatest contribution, except that he did not understand what "channel" really means.

(xviii) (Neither B. nor I is really clear about how sexual-impulses can be directly translated into miracle-impulses.) The fantasies that I mentioned yesterday (refers to discussion HS & B. had) provide an excellent example of how you switch. (Now switch the pronoun references, or it will be too confusing.)

(xix) Fantasies are distorted forms of thinking, because they always involve twisting perception into unreality. Fantasy is a debased form of vision. Visions and Revelations are closely related. Fantasies & projection are more closely associated, because both attempt to control external reality according to false internal needs. "Live and let live" happens to be a very meaningful injunction. Twist reality in any way, and you are perceiving

destructively. Reality was lost thru usurpation, which in turn produced tyranny. I told you you were now restored to your former role in the Plan of Atonement. But you must still choose freely to devote your heritage to the greater Restoration. As long as a single slave remains to walk the earth, your release is not complete. Complete restoration of the Sonship is the only true goal of the miracle-minded.

(xx) Sexual fantasies are distortions of percetion by definition. They are a means of making false associations, and obtaining pleasure from them. Man can do this only because he IS creative. But although he can perceive false associations, he can never make them real except to himself. As was said before, man believes in what he creates. If he creates a miracle, he will be equally strong in his belief in that. The strength of his conviction will then sustain the belief of the miracle receiver.

(xxi) NO fantasies, sexual or otherwise, are true. Fantasies become totally unnecessary as the Wholly satisfying nature of reality becomes apparent. The sex impulse IS a miracle impulse when it is in proper focus. One individual sees in another the right partner for "procreating the stock" (Wolff was not too far off here), and also for their joint establishment of a creative home. This does not involve fantasy at all. If I am asked to participate in the decision, the decision will be a Right one, too.

(xxii) In a situation where you or another person, or both, experience inappropriate sex impulses, KNOW FIRST that this is an expression of fear. Your love toward each other is NOT perfect, and this is why the fear arose. Turn immediately to me by denying the power of the fear, and ask me to help you to replace it will (with) love. This shifts the sexual impulse immediately to the miracle-impulse, and places it at MY disposal.

(xxiii) Then acknowledge the true creative worth of both yourself AND the other one. This places strength where it belongs. Note that sexual fantasies are ALWAYS destructive (or depleting), in that they perceive another in an inappropriate creative role. Both people are perceived essentially as "objects" fulfilling THEIR OWN pleasure drives. This dehumanized view is the source of the DEPLETING use of sex. Freud’s description is purely NEGATIVE, i.e., as a release from the UNPLEASANT. He also observed that the tension from id impulses never completely abates.

(xxiv) What he should have said is that the shift from miracle-impulses to sexual impulses was debilitating in the first place, because of the level- confusion involved. This set up a state in which real release was impossible. Note also that Freud’s notion of sex was as a device for inducing RELAXATION, which he confused with PEACE.

(xxv) Inappropriate sex relaxes only in the sense that it may induce physical sleep. The miracle, on the other hand, is an ENERGIZER. It always strengthens, and never depletes. It DOES induce peace, and by establishing tranquillity (not relaxation) it enables both giver and receiver to enter into a state of Grace. Here his miracle-mindedness, (not release from tension) is restored.

(xxvi) Tension is the result of a building-up of unexpressed miracle- impulses, This can be truly abated only by releasing the miracle-drive, which has been blocked. Converting it to sexual libido merely produces further blocking. Never foster this illusion in yourself, or encourage it in others. An "object" is incapable of release, because it is a concept which is deprived of creative power. The recognition of the real creative power in yourself AND others brings release because it brings peace.

(xxvii) You and B. both chose your present sex partners shamefully, and would have to atone for the lack of love which was involved in any case.

(xxviii) You selected them precisely BECAUSE they were NOT suited to gratify your fantasies. This was not because you wanted to abandon or give up the fantasies, but

because you were AFRAID of them. You saw in your partners a means of protecting against the fear, but both of you continued to "look around" for chances to indulge the fantasies.

(xxix) The dream of the "perfect partner" is an attempt to find EXTERNAL integration, while retaining conflicting needs in the self.

(xxx) B. was somewhat less guilty of this than you, but largely because he was more afraid. He had abandoned the hope (of finding a perfect partner) in a neurotic sense of despair of finding it. You, on the other hand, insisted that the hope was justified. Neither of you, therefore, was in your Right Mind.

(xxxi) As was said before, homosexuality is inherently more risky (or error prone) than heterosexuality, but both can be undertaken on an equally false basis. The falseness of the basis is clear in the accompanying fantasies. Homosexuality ALWAYS involves misperception of the self OR the partner, and generally both. Penetration DOES NOT involve magic, nor DOES ANY form of sexual behavior. It IS a magic belief to engage in ANY form of body image activity at all. You neither created yourselves, nor controlled your creation. By introducing levels into your own perception, you opened the way for body-image distortions.

(xxxii) The lack of love (or faulty need-orientation) which led to your particular person (not OBJECT) choices CAN BE corrected within the existent framework, and would HAVE to be in the larger interest of overall progress. The situation is questionable largely because of its inherent vulnerability to fantasy-gratification. Doing the best you can WITHIN this limitation is probably the best corrective measure at present. Any relationship you have undertaken for whatever reasons becomes a responsibility.

(xxxiii) If you shift your own needs, some amount of corresponding shift in the need-orientation of the other person MUST result, This will be sssssbeneficial, even if the partner was originally attracted to you BECAUSE of your disrespect. Teaching devices which are totally alien to a learner’s perceptual system are usually merely disruptive. Transfer depends on SOME common elements in the new situation which are understandable in terms of the old.

I Autobiography of a bohemian.

II The third chapter of the book ’Tarot of the Bohemians’ by Papus, on the esoterism of numbers

III Bohemian philosophy.

PREFACE OF PAPUS TO THE BOOK ’TAROT OF THE BOHEMIANS’

THE Tarot pack of cards, transmitted by the Gypsies from generation. to generation, is the primitive book of ancient initiation. This has been clearly demonstrated by Guillaume Postel, Court de Gébelin, Etteila, Eliphas Levi, and J. A. Vaillant.

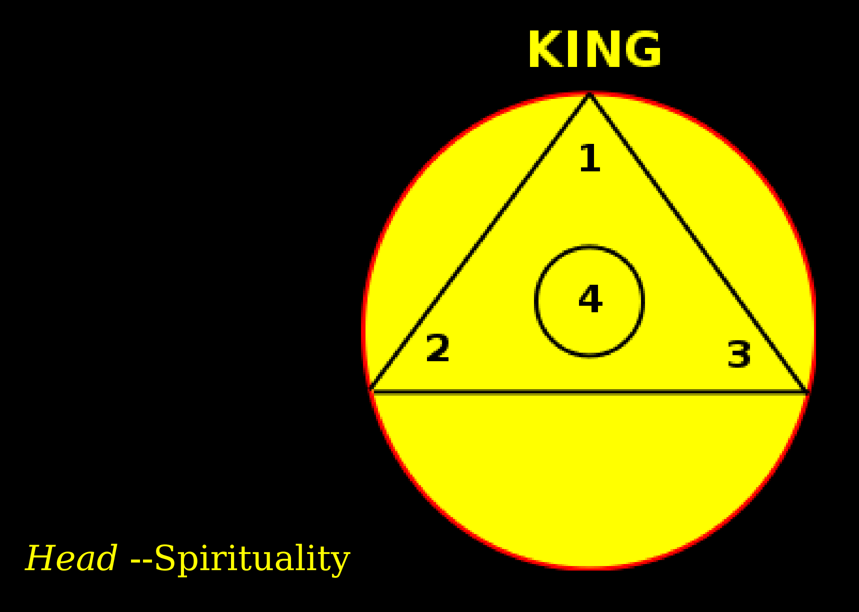
The key to its construction and application has not yet been revealed, so far as I know. I therefore wished to fill up this deficiency by supplying Initiates, i. e. those who are acquainted with the elements of occult science, with an accurate guide, which would assist them in the pursuit of their studies.

The uninitiated reader will find in it the explanation of the lofty philosophy and science of ancient Egypt; whilst ladies are enabled to practise the use of the divining Tarot, by methods which we have rendered easy in Chapter XX.

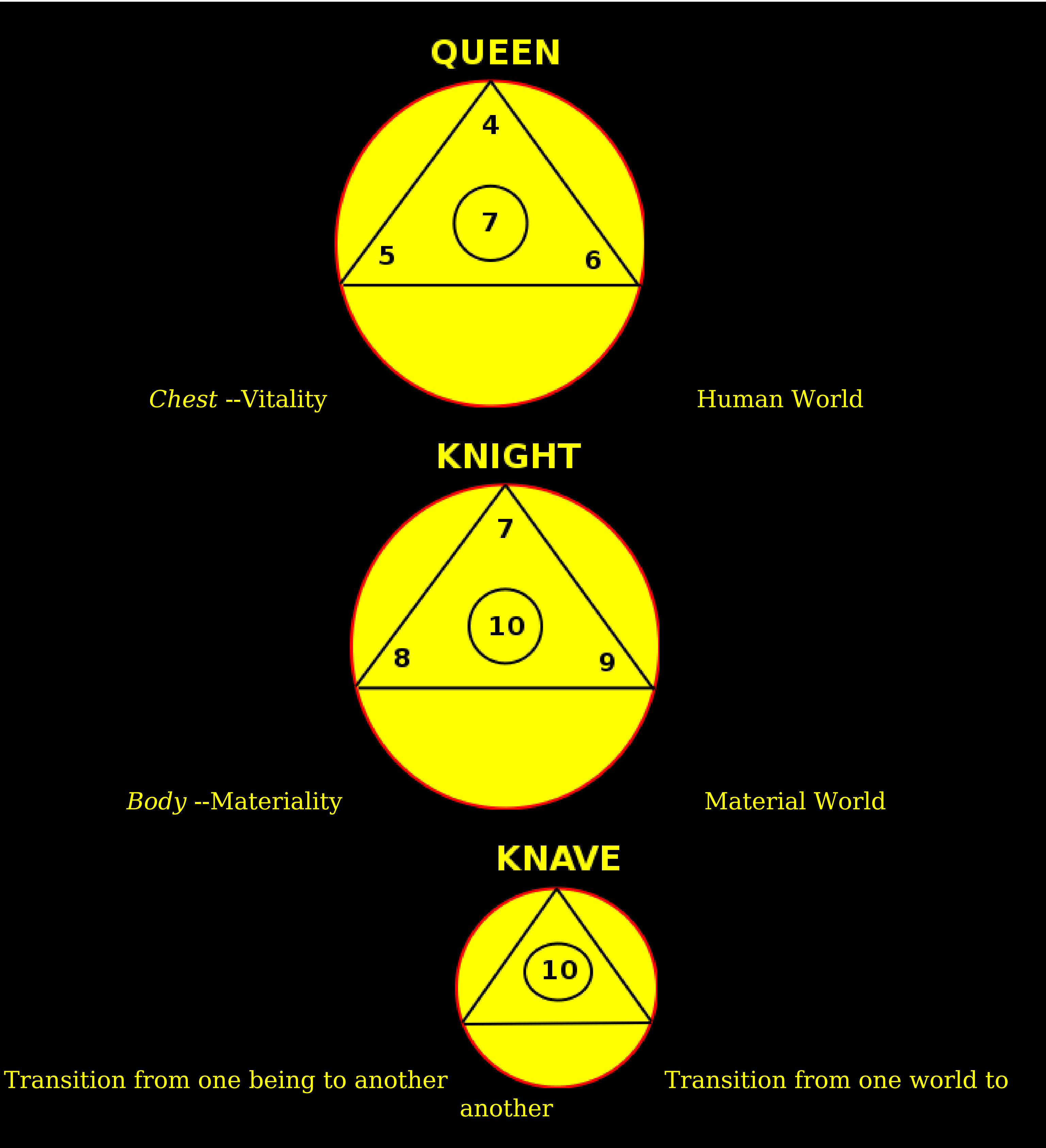
The book has been so arranged that each part forms a complete whole, which can, if necessary, be studied separately.

I have used every effort to be as clear as possible; the public that has warmly welcomed my other books will, I hope, forgive the imperfections inherent to a work of this kind.

FROM CHAPTER FIVE, ABOUT THE KEY TO THE MINOR ARCANA



Head --Spirituality Divine World



FROM CHAPTER SEVEN, ABOUT THE RELATIONSHIP BETWEEN THE MAYOR AND MINOR ARCANA

THE Diamonds on one side, the Ternary of transition on the other, establish the connection between the major and minor arcana. This connection is found in the general affinities of the four letters of the tetragrammaton.

FIRST SEPTENARY

The 1st septenary, which corresponds to yod, governs all the correspondents of yod in the minor series, that is to say--
The 4 Kings.
The 4 Aces.
The 4 Fours,
The 4 Sevens.

Each element of the septenary governs different terms, thus--

Arcanum 1 (+)	King of Clubs, (+) King of Spades, (-)	Arcanum 4 (-)	King of Hearts, (+) King of Diamonds, (-)
Arcanum 2 (+)	Ace of Clubs, (+) Ace of Spades, (-)	Arcanum 5 (-)	Ace of Hearts, (+) Ace of Diamonds, (-)
Arcanum 3 (+)	Four of Clubs, (+) Four of Spades, (-)	Arcanum 6 (-)	Four of Hearts, (+) Four of Diamonds, (-)
	Arcanum 7 (∞)	All the 7, (∞)	

SECOND SEPTENARY

The second septenary, corresponding, to He, governs all the correspondents of the first He, in the minor series, that is to say--
The 4 Queens.
The 4 Twos.
The 4 Fives.
The 4 Eights.

Each element of the second septenary has the following dominations--

Arcanum 7 (+)	Queen of Clubs, (+) Queen of Spades, (-)	Arcanum 10 (-)	Queen of Hearts, (+) Queen of Diamonds, (-)
Arcanum 8 (+)	Two of Clubs, (+) Two of Spades, (-)	Arcanum 11 (-)	Two of Hearts, (+) Two of Diamonds, (-)
Arcanum 9 (+)	Five of Clubs, (+) Five of Spades, (-)	Arcanum 12 (-)	Five of Hearts, (+) Five of Diamonds, (-)
	Arcanum 13 (∞)	All the 8, (∞)	

THIRD SEPTENARY

The third septenary corresponds to Vau, and rules over--
The 4 Knights.
The 4 Threes.
The 4 Sixes.
The 4 Nines.

Each element of this septenary thus rules over--

Arcanum 13 (+)	Knight of Clubs, (+) Knight of Spades, (-)	Arcanum 16 (-)	Knight of Hearts, (+) Knight of Diamonds, (-)
Arcanum 14 (+)	Three of Clubs, (+) Three of Spades, (-)	Arcanum 17 (-)	Three of Hearts, (+) Three of Diamonds, (-)
Arcanum 15 (+)	Six of Clubs, (+) Six of Spades, (-)	Arcanum 18 (-)	Six of Hearts, (+) Six of Diamonds, (-)
	Arcanum 19 (∞)	All the nines, (∞)	

TERNARY OF TRANSITION

The ternary of transition rules over--
The 4 Knaves.
The 4 Tens.

Each of its elements thus rules over--

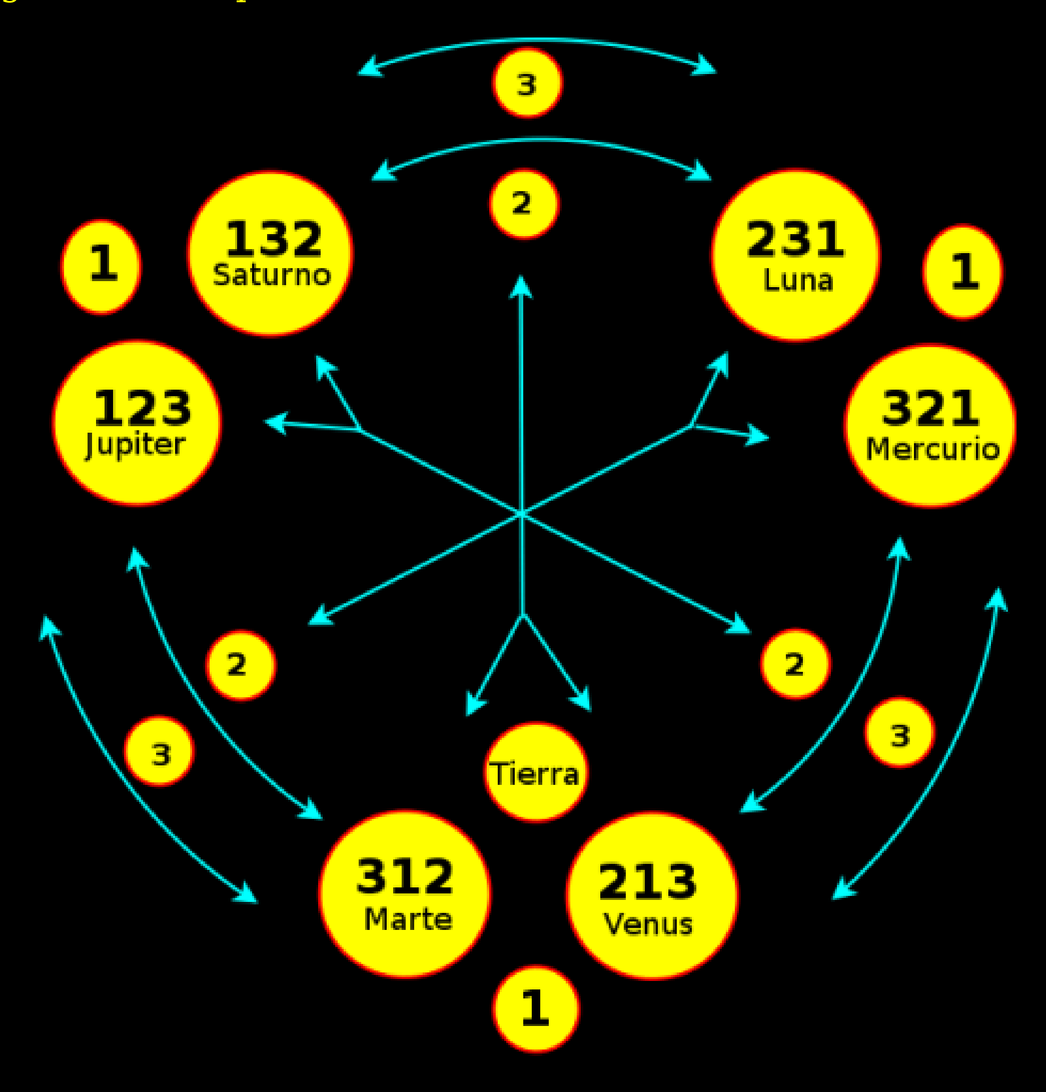
Arcanum 19 (∞) (+)	Knave of Clubs, (+) Knave of Spades, (-)	Arcanum 20 (∞) (+)	Knave of Hearts, (+) Knave of Diamonds, (-)
	Arcanum 21 (∞)	All the 10, (∞)	

I Autobiografia de un bohemio.

II Lógica bohemia.

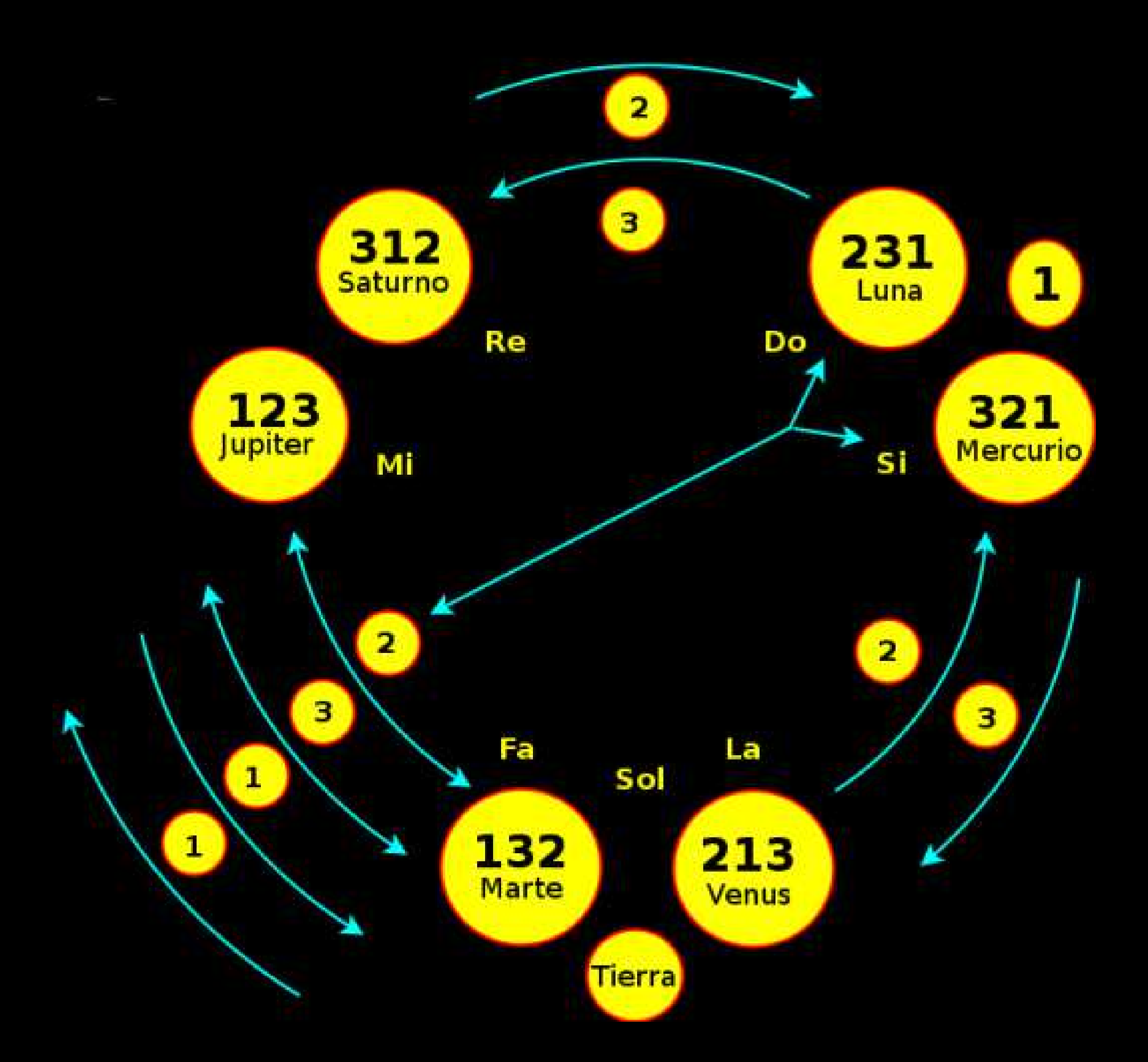
EL TETRACTYS BOHEMIO

El siguiente diagrama corresponde al Mundo de la Creación:



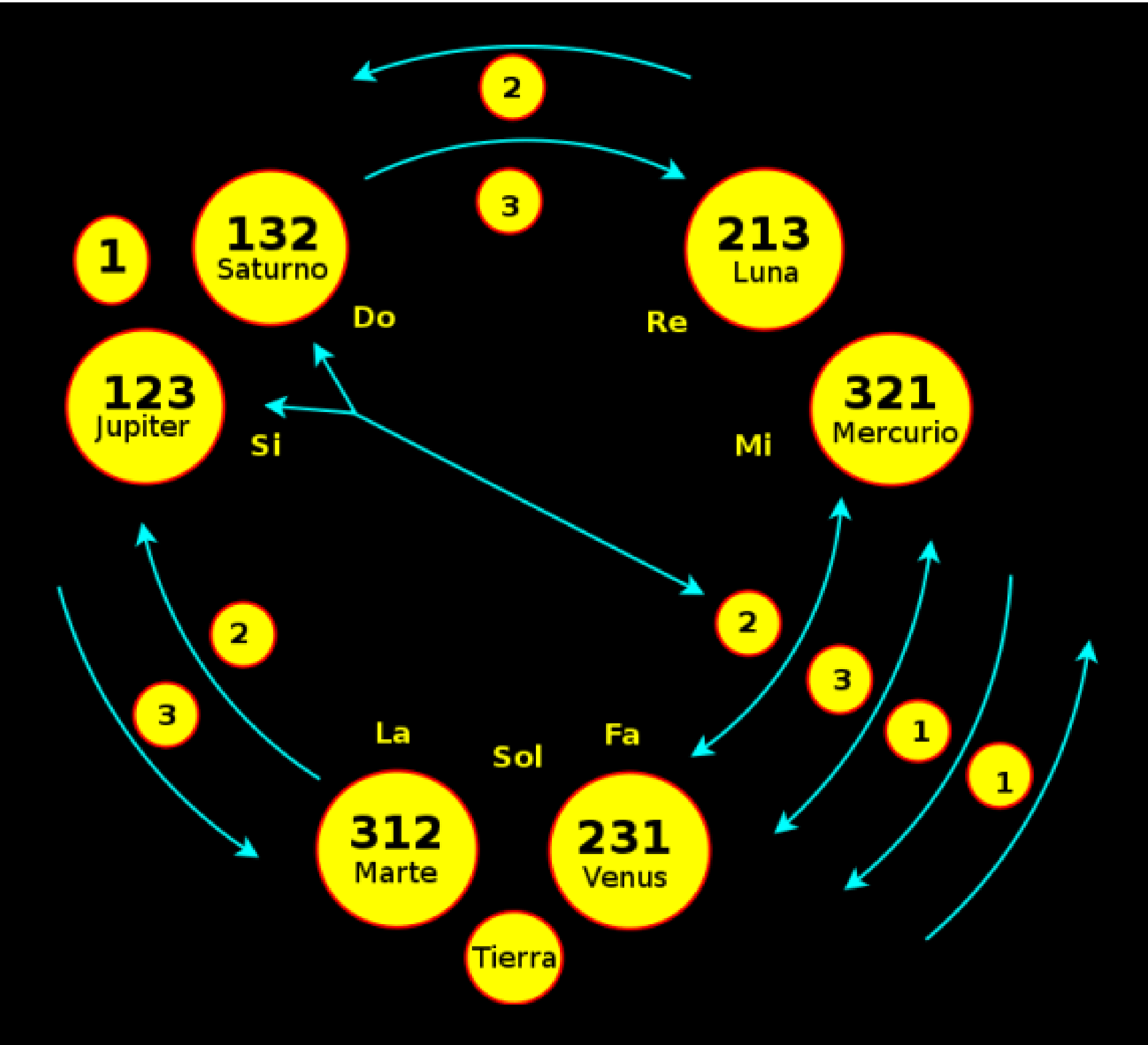
Los números 1, 2, y 3 corresponden a los principios activo, pasivo, y neutralizante respectivamente. Donde aparecen solos o en relacion a lineas indican una correlacion del orden de aparición del principio entre dos de las seis posibles maneras en que aparecen los principios. La figura en el centro tiene nueve puntos externos, que corresponden a los puntos externos del tetractys, y el punto central corresponde al interno.

El siguiente diagrama corresponde al Arco Descendente.



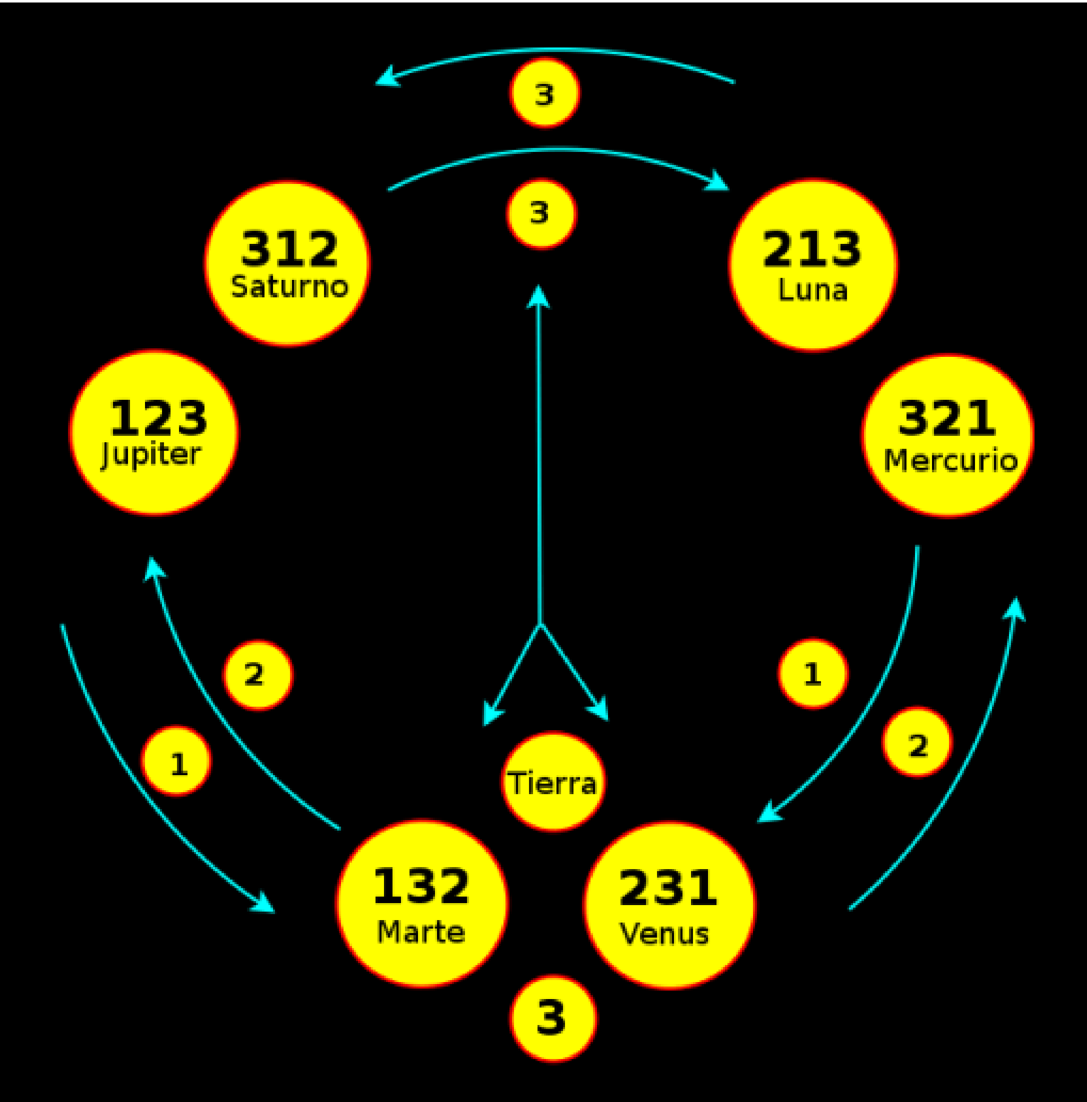
Como es sabido por los estudiantes del tetractys y de la música, la escala musical tiene un intervalo entre Mi y Fa, y otro entre Si y Do. Donde exactamente pertenecen en la figura del tetractys es tema de muy diversas opiniones, y la presentada aquí no se encuentra en ninguna de las autoridades conocidas o consultadas por este autor (Ouspensky, Gurdjieff, Collin, Mouravieff, o en la filosofia India conocida como sankhya).

Generalmente hay acuerdo en que hay una octava lateral (una escala paralela) en la que Fa, Sol, y La llenan el intervalo entre Mi y Fa. He puesto Sol entre dos puntos del tetractys porque tanto en el Mundo de la Creación y el Mundo de Dios tienen un principio común a esos puntos, que corresponde al planeta Tierra, y el Arco Descendente lo toma en cuenta por parte del Mundo de la Creación, mientras que el Arco Ascendente lo toma en cuenta por parte del Mundo de Dios, como se explica a continuación. Cuando Fa, Sol, y La de la octava lateral llenan el intervalo Mi - Fa, Si y Do de la octava lateral aparecen en lugar de Fa y La, con Sol dando cuenta por el intervalo Si - Do. La relación entre los principios tambien muestra donde se encuentran los intervalos, y son diferentes de los del diagrama anterior porque los principios asociados a Saturno se han cambiado con los asociados a Marte. La octava lateral está asociada a un Acto de Dios, y sin embargo tal Acto solo se manifiesta despues de aparecido Sol en el Arco Descendente, o sea en La, que corresponde a Do en la octava lateral. Por lo tanto, el mismo Acto intercambia los principios asociados a Do en la octava lateral con los asociados a Do en el Arco Descendente, para producir el Arco Ascendente:



Solo cabe agregar aquí que completar el Arco Ascendente involucra intercambiar los principios asociados a Do en la nueva octava lateral con los asociados a Do en el Arco Ascendente, y esto está mas allá de la comprension humana, pero pertenece al Mundo de Dios (el siguiente diagrama). Por el Acto de Dios, el hombre se encuentra en el Arco Ascendente, y sin embargo debe ser concebible para él que esos principios se intercambien, para que su propio progreso sea concebible. Es por esto que suplicamos a Dios.

El siguiente diagrama corresponde al Mundo de Dios:



El principio neutralizante, correspondiendo a Sol y al planeta Tierra en el Mundo de Dios, se relaciona a los principios positivos del Arco Ascendente y el Arco Descendente que representan la aparición de Do en ellos. Por esta razón, 311 y 113 aparecen como otras dos posibles formas de aparición, además de las seis obvias, de los gunas en la astrologia bohemia. 311 corresponde a la progresion Mundo de Dios - Arco Ascendente - Arco Descendente, mientras que 113 corresponde al reverso. Juntos, estos corresponden a lo que se conoce como purusha (la conciencia del conocedor) en la filosofia sankhya de la India, y la relación de ella a prakriti, o los objetos del conocimiento, es conocida como pradhana, y se ha descrito en otra parte de este sitio (vea el enlace de lógica bohemia arriba).

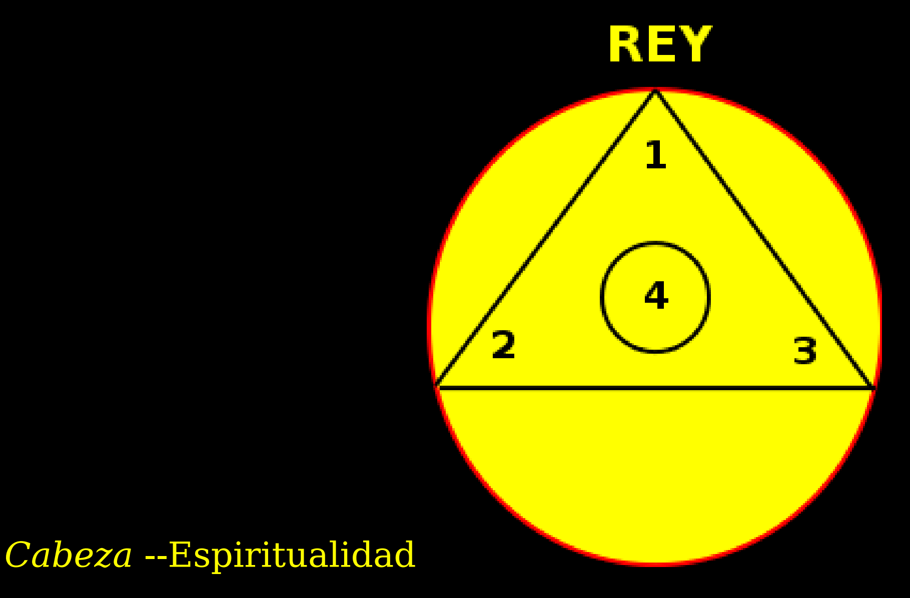
I Autobiografia de un bohemio.

II Capítulo tercero del libro ’Tarot de los Bohemios’ de Papus, sobre el esoterismo de los números.

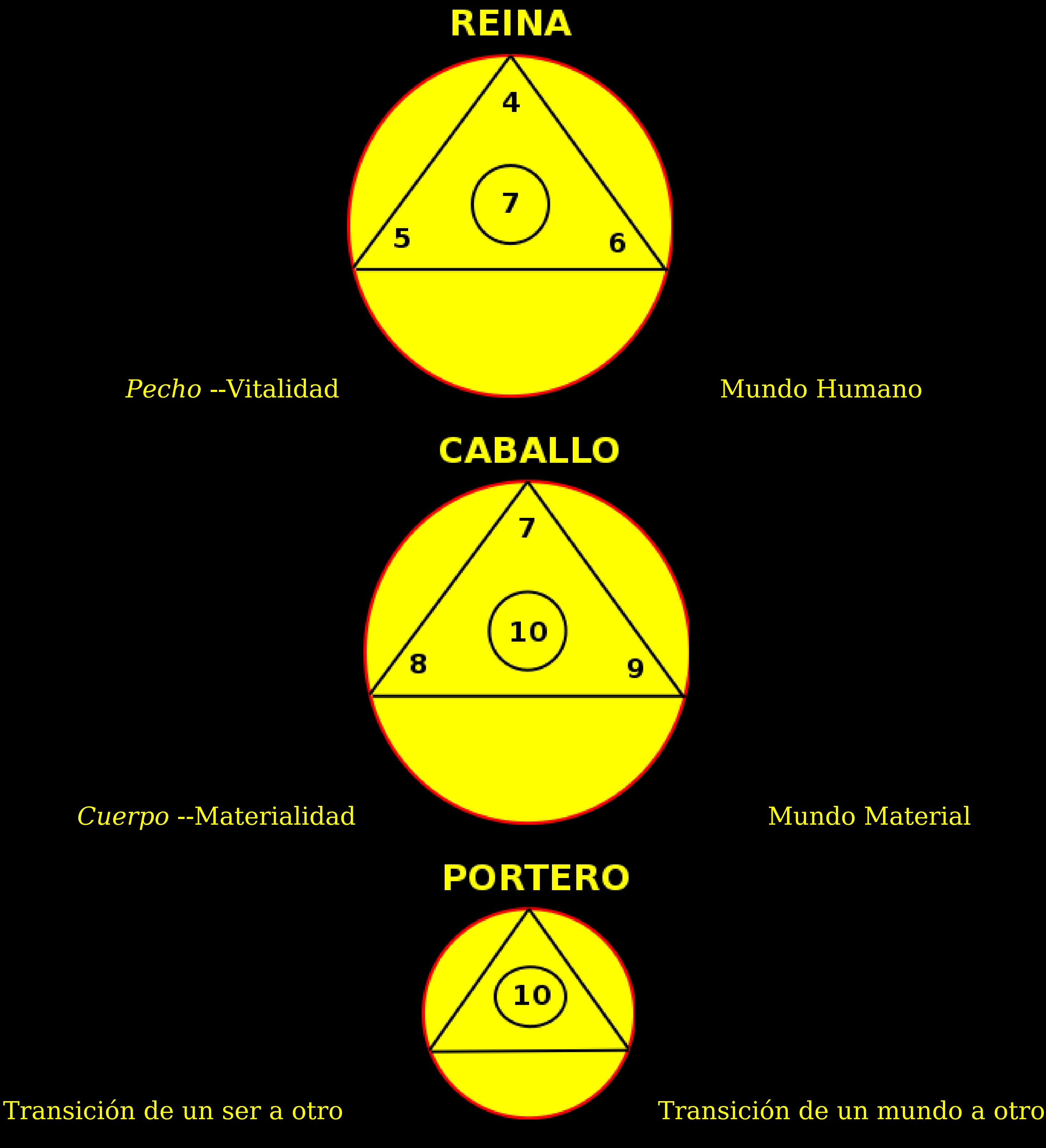
III Filosofía bohemia.

PREFACIO DE PAPUS AL LIBRO ’TAROT DE LOS BOHEMIOS’

El mazo de las cartas del Tarot, transmitidas por los Bohemios de generación a generación es el libro primitivo de la iniciación. Esto ha sido demostrado claramente por Guillaume Postel, Court de Gébelin, Etteila, Eliphas Levi, y J. A. Vaillant.
La clave a su construcción y aplicación no ha sido aún revelada, hasta donde yo se. Por lo tanto quise llenar esta deficiencia supliendo a los Iniciados, i.e. aquellos que estan familiarizados con los elementos de la ciencia oculta, con una guia certera, la cual los asistiria en la persecución de sus estudios.
El lector no iniciado encontrará en el la explicación de la alta filosofia y ciencia del Egipto antiguo; mientras que a las damas se les habilita practicar el uso del Tarot adivinatorio, por métodos que hemos hecho faciles en el capítulo XX.
El libro se ha dispuesto de tal forma que cada parte forma un todo completo, el cual puede ser, si es necesario, estudiado separadamente.
He usado cada esfuerzo para ser lo mas claro posible; el público que ha recibido calurósamente mis otros libro espero que perdonarán las imperfecciones inherentes a un trabajo de este tipo.
DEL CAPÍTULO QUINTO, SOBRE LA CLAVE DE LOS ARCANOS MENORES



Mundo Divino



DEL CAPÍTULO SÉTIMO, SOBRE LA RELACION ENTRE LOS ARCANOS MAYORES Y MENORES

De un lado los Diamantes, del otro el ternario de transición, establecen la relación entre los arcanos mayores y los arcanos menores. Esta relación se resume en la más general de las cuatro letras del tetragrama.

PRIMER SEPTENARIO

El primer septenario corresponde a iod y gobierna todas las correspondencias de esta letra en la serie menor, es decir:
Los 4 Reyes,
los 4 Ases,
los 4 Cuatros
y los 4 Sietes.

Cada elemento del septenario gobierna términos diferentes; así:

Arcano 1 (+)	Rey de Bastos, (+) Rey de Espadas, (-)	Arcano 4 (-)	Rey de Corazones, (+) Rey de Diamantes, (-)
Arcano 2 (+)	As de Bastos, (+) As de Espadas, (-)	Arcano 5 (-)	As de Corazones, (+) As de Diamantes, (-)
Arcano 3 (+)	Cuatro de Bastos, (+) Cuatro de Espadas, (-)	Arcano 6 (-)	Cuatro de Corazones, (+) Cuatro de Diamantes, (-)
	Arcano 7 (∞)	Todos los 7, (∞)	

SEGUNDO SEPTENARIO

El segundo septenario corresponde a hé y gobierna todas las correspondencias de la primera hé en la serie menor, es decir:
Las 4 Reinas
Los 4 Dos
Los 4 Cincos
Los 4 Ochos.

Cada elemento de este segundo septenario tiene las siguientes denominaciones:

Arcano 7 (+)	Reina de Bastos, (+) Reina de Espadas, (-)	Arcano 10 (-)	Reina de Corazones, (+) Reina de Diamantes, (-)
Arcano 8 (+)	Dos de Bastos, (+) Dos de Espadas, (-)	Arcano 11 (-)	Dos de Corazones, (+) Dos de Diamantes, (-)
Arcano 9 (+)	Cinco de Bastos, (+) Cinco de Espadas, (-)	Arcano 12 (-)	Cinco de Corazones, (+) Cinco de Diamantes, (-)
	Arcano 13 (∞)	Todos los 8, (∞)	

TERCER SEPTENARIO

El tercer septenario corresponde a vau y domina:
Los 4 Caballos
Los 4 Tres
Los 4 Seis
Los 4 Nueves

Cada uno de estos elementos domina asi:

Arcano 13 (+)	Caballo de Bastos, (+) Caballo de Espadas, (-)	Arcano 16 (-)	Caballo de Corazones, (+) Caballo de Diamantes, (-)
Arcano 14 (+)	Tres de Bastos, (+) Tres de Espadas, (-)	Arcano 17 (-)	Tres de Corazones, (+) Tres de Diamantes, (-)
Arcano 15 (+)	Seis de Bastos, (+) Seis de Espadas, (-)	Arcano 18 (-)	Seis de Corazones, (+) Seis de Diamantes, (-)
	Arcano 19 (∞)	Todos los nueves, (∞)	

TERNARIO DE TRANSICIÓN

El ternario de transición domina:
Los 4 Porteros
Los 4 Diez

Cada uno de estos elementos domina así:

Arcano 19 (∞) (+)	Portero de Bastos, (+) Portero de Espadas, (-)	Arcano 20 (∞) (+)	Portero de Corazones, (+) Portero de Diamantes, (-)
	Arcano 21 (∞)	Todos los 10, (∞)	

I Autobiography of a bohemian.

II Bohemian philosophy.

III Instructions on the sex drive, from ’A Course in Miracles’.

A COURSE IN MIRACLES

A Course in Miracles was written by Helen Schucman, and offers many similarities to ancient esoteric teachings, and like a synopsis of all such efforts at present. The first part is presented here.

(i) This is a course in miracles. It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you may elect what you want to take at a given time.

(ii) The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love’s Presence, Which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.

(iii) This course can therefore be summed up very simply in this way:

Nothing real can be threatened.

Nothing unreal exists.

Herein lies the Peace of God.

(iv) There is no order of difficulty among miracles. One is not "harder" or "bigger" than another. They are all the same. All expressions of love are maximal.

(v) Miracles as such do not matter. The only thing that matters is their Source, Which is far beyond human evaluation.

(vi) Miracles occur naturally as expressions of love. The real miracle is the love that inspires them. In this sense, everything that comes from love is a miracle.

(vii) All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically. You will be told all you need to know.

(viii) Miracles are habits and should be involuntary. They should not be under conscious control. Consciously selected miracles can be misguided.

(ix) Miracles are natural. When they do NOT occur something has gone wrong.

(x) Miracles are everyone’s right, but purification is necessary first.

(xi) Miracles are healing because they supply a lack in that they are performed by those who temporarily have more for those who temporarily have less.

(xii) Miracles are a kind of exchange. Like all expressions of love, which are ALWAYS miraculous in the true sense, the exchange reverses the physical laws. They bring MORE love both to the giver AND the receiver.

(xiii) The use of miracles as spectacles to INDUCE belief is wrong; or, better, is a misunderstanding of their purpose. They are really used FOR and BY believers.

(xiv) Prayer is the medium of miracles. Prayer is the natural communication of the created with the Creator. Through prayer love is received, and through miracles love is expressed.

(xv) Miracles are thoughts. Thoughts can represent lower-order or higher- order reality. This is the basic distinction between intellectualizing and thinking. One makes the

physical and the other creates the spiritual, and we believe in what we make or create.
(xvi) Miracles are both beginnings and endings. They thus alter the temporal order. They are always affirmations of rebirth, which seem to go back, but really go forward. They undo the past in the present, and thus release the future.
(xvii) Miracles bear witness to truth. They are convincing because they arise from conviction. Without conviction they deteriorate into magic, which is mindless, and therefore destructive; or rather, the uncreative use of mind.
(xviii) Each day should be devoted to miracles. The purpose of time is to enable man to learn to use it constructively. Time is thus a teaching device, and a means to an end. It will cease when it is no longer useful in facilitating learning.
(xix) Miracles are teaching devices for demonstrating that it is more blessed to give than to receive. They simultaneously increase the strength of the giver and supply strength to the receiver.
(xx) Miracles are the transcendence of the body. They are sudden shifts into invisibility, away from a sense of lower-order reality. That is why they heal.
(xxi) A miracle is a service. It is the maximal service one individual can render another. It is a way of loving your neighbor as yourself. The doer recognizes his own and his neighbor's inestimable worth simultaneously.
(xxii) Miracles make minds one in God. They depend on cooperation, because the Sonship is the sum of all the Souls God created. Miracles therefore rest on the laws of eternity, not of time.
(xxiii) Miracles reawaken the awareness that the Spirit, not the body, is the altar of truth. This is the recognition that leads to the healing power of the miracle.
(xxiv) Miracles are natural expressions of total forgiveness. Through miracles, man accepts God's forgiveness by extending it to others.
(xxv) Miracles are associated with fear only because of the fallacious belief that darkness can HIDE. Man believes that what he cannot see does not exist, and his physical eyes cannot see in the dark. This is a very primitive solution, and has led to a denial of the Spiritual eye. * The escape from darkness involves two stages:
(xxvi) A. The recognition that darkness CANNOT hide. This step usually entails fear. B. The recognition that there is nothing you WANT to hide, even if you COULD. This step brings ESCAPE from fear. (* The term "Spiritual eye" is later replaced by the Holy Spirit and the physical eye becomes the ego. The emphasis on the two ways of seeing, however, remains throughout.)
(xxvii) Miracles rearrange perception, and place the levels of perception in true perspective. This heals at ALL levels, because sickness comes from confusing the levels.
(xxviii) When you have become willing to hide nothing, you will not only be willing to enter into communion, but will also understand peace and joy. Your commitment is not yet total, and that is why you still have more to learn than to teach. When your equilibrium stabilizes, you will be able to teach as much as you learn, which will give you the proper balance. Meanwhile, remember that no effort is wasted, for unless you remember this, you cannot avail yourselves of MY efforts, which ARE limitless. Only eternity is real. Why not use the illusion of time constructively?
(xxix) Miracles enable man to heal the sick and raise the dead because he made sickness and death himself, and can abolish both. YOU are a miracle, capable of creating in the likeness of your Creator. Everything else is only your own nightmare, and does not exist. Only the Creations of Light are real.
(xxx) Miracles are part of an interlocking chain of forgiveness which, when completed,

is the Atonement. This process works all the time, and in all the dimensions of time.

(xxxi) I am in charge of the process of Atonement, which I undertook to begin. When you offer a miracle unto any of my brothers, you do it unto YOURSELF and me. The reason YOU come before ME is that I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily. The purpose of my part in the Atonement is the canceling out of all lacks of love which men could not otherwise correct. The word "sin" should be changed to "lack of love," because "sin" is a man-made word with threat connotations which he made up himself. No REAL threat is involved anywhere. Nothing is gained by frightening yourselves, and it is very destructive to do so.

(xxxii) Miracles represent FREEDOM from fear." Atoning" really means "undoing." The undoing of fear is an essential part of the Atonement value of miracles.

(xxxiii) The purpose of the Atonement is to restore EVERYTHING to you; or rather, to restore it to your AWARENESS. You were GIVEN everything when you were created, just as everyone was. When you have been restored to the recognition of your original state, you naturally become part of the Atonement yourself. As you share MY inability to tolerate lack of love in yourself and others, you MUST join the Great Crusade to correct it. The slogan for the Crusade is "Listen, learn, and DO; " - Listen to my voice, learn to undo error, and DO something to correct it.

(xxxiv) The power to work miracles BELONGS to you. I will provide the opportunities to do them, but YOU must be ready and willing, since you are already able. Doing them will bring conviction in the ability, since conviction really comes through accomplishment. The ability is the potential; the achievement is its expression; and the Atonement is the Purpose.

(xxxv) A miracle is a universal blessing from God through me to ALL my brothers. It is the privilege of the forgiven to forgive.

(xxxvi) The disciples were specifically told to be physicians of the Lord and to heal others. They were also told to HEAL THEMSELVES, and were promised that I would never leave them or forsake them. Atonement is the natural profession of the Children of God, because they have professed me." Heaven and earth shall pass away" simply means that they will not continue to exist as separate states. My word, which is the Resurrection and the Light, shall not pass away because Light is eternal. YOU are the work of God, and His work is wholly lovable and wholly loving. This is how a man MUST think of himself in his heart, because this is what he IS.

(xxxvii) Miracles are a means of organizing different levels of consciousness.

(xxxviii) Miracles come from the below or subconscious level. Revelations come from the above or superconscious level. The conscious level is in between, and reacts to either sub- or superconscious impulses in varying ratios. Consciousness is the level which engages in the world, and is capable of responding to both. Having no impulses from itself, and being primarily a mechanism for inducing response, it can be very wrong.

(xxxix) Revelation induces complete but temporary suspension of doubt and fear. It represents the original form of communication between God and His Souls, involving an extremely personal sense of closeness to Creation, which man tries to find in physical relationships. Physical closeness CANNOT achieve this. The subconscious impulses properly induce miracles, which are genuinely interpersonal, and result in real closeness to others. This can be misunderstood by a PERSONALLY willful consciousness as impulses toward physical gratification.

(il) Revelation unites Souls directly with God. Miracles unite minds directly with each other. Neither emanates from consciousness, but both are EXPERIENCED there. This is

essential, since consciousness is the state which induces action, though it does NOT inspire it. Man is free to believe what he chooses, and what he DOES attests to what he believes. The deeper levels of the subconscious ALWAYS contain the impulse to miracles, but man is free to fill its more superficial levels, which are closer to consciousness, with the impulses of this world, and to identify himself with them. This results in DENYING himself access to the miracle level underneath. In his actions, then, his relationships also become superficial, and miracle-inspired relating becomes impossible.

(ili)Miracles are a way of EARNING release from fear.

(ilii) Revelation induces a state in which fear has ALREADY been abolished. Miracles are thus a means, and revelation is an end. Miracles do not depend on revelation; they INDUCE it. Revelation is intensely personal, and cannot actually be translated into conscious content at all. That is why any attempt to describe it in words is usually incomprehensible. Revelation induces ONLY experience. Miracles, on the other hand, induce ACTION. Miracles are more useful now, because of their interpersonal nature. In this phase of learning, working miracles is more important because freedom from fear cannot be thrust upon you.

(iliii) Miracles praise God through men. They praise God by honoring His Creations, affirming their perfection. They heal because they deny body- identification and affirm Soul-identification. By perceiving the Spirit, they adjust the levels and see them in proper alignment. This places the Spirit at the center, where Souls can communicate directly.

(iliv) Miracles should inspire gratitude, not awe. Man should thank God for what he really is. The Children of God are very holy, and the miracle honors their holiness.

(ilv) God’s Creations never lose their holiness, although it can be hidden. The miracle uncovers it, and brings it into the light where it belongs. Holiness can never be really hidden in darkness, but man can deceive himself about it. This illusion makes him fearful, because he knows in his heart it IS an illusion, and he exerts enormous efforts to establish its reality. The miracle sets reality where it belongs. Eternal reality belongs only to the Soul, and the miracle acknowledges only the truth. It thus dispels man’s illusions about himself, and puts him in communion with himself AND God.

(ilvi) Christ inspires all miracles, which are really intercessions. They intercede for man’s holiness, and make his perceptions holy. By placing him beyond the physical laws, they raise him into the sphere of celestial order. In THIS order, man IS perfect.

(ilvii) The Soul never loses its communion with God. Only the mind NEEDS Atonement. The miracle joins in the Atonement of Christ by placing the mind in the service of the Spirit. This establishes the proper function of the mind, and corrects its errors.

(ilviii) Miracles honor man BECAUSE he is lovable. They dispel illusions about him, and perceive the Light in him. They thus atone for his errors by freeing him from his own nightmares. They release him from a prison in which he has imprisoned HIMSELF, and by freeing his mind from illusions, they restore his sanity. Man’s mind CAN be possessed by illusions, but his Spirit is eternally free. If a mind perceives without love it perceives an empty shell, and is unaware of the Spirit within it. But the Atonement restores the Soul to its proper place. The mind that serves the Spirit is invulnerable.

(ilix) Miracles restore the mind to its fullness. By atoning for lack, they establish perfect protection. The strength of the Soul leaves no room for intrusions. The forgiven are filled with the Soul, and they forgive in return. It is the duty of the released to release their brothers.

(l) The forgiven ARE the means of Atonement. Those released by Christ must join in

releasing their brothers, for this is the Plan of the Atonement. Miracles are the way in which minds which serve the Spirit unite with Christ for the salvation, or release, of all God's Creations.

(li) Miracles are expressions of love, but it does NOT follow that they will always have observable effects. I am the only one who can perform miracles indiscriminately, because I AM the Atonement. You have a ROLE in the Atonement, which I will dictate TO you. Ask ME which miracles you should perform. This spares you exhaustion, because you will act under direct communication.

(lii) Christ-controlled miracles are part of the Atonement, but Christ- guidance is personal. The impersonal nature of miracles is an essential ingredient, because this enables ME to control their distribution. Christ- guidance leads to the highly PERSONAL experience of Revelation. This is why it involves PERSONAL choice. A guide does NOT control, but he DOES direct, leaving the following up to you." Lead us not into temptation" means "guide us out of our own errors." "Take up thy cross and follow me" means "recognize your errors and choose to abandon them by following my guidance."

(liii) Remember that error cannot really threaten truth, which can ALWAYS withstand it. ONLY the error is really vulnerable. You are free to establish your kingdom where you see fit, but the right choice is inevitable if you remember this:-

The Soul is in a state of grace forever.

Man's reality is ONLY his Soul.

Therefore man is in a state of grace forever.

(liv) Atonement undoes all errors in this respect, and thus uproots the REAL source of fear. Whenever God's reassurances are experienced as threat, it is ALWAYS because you are defending misplaced and misdirected loyalty. That is what projection always involves. Error is lack of love. When man projects this onto others, he DOES imprison them, but only to the extent that he reinforces errors they have ALREADY made. This makes them vulnerable to the distortions of others, since their OWN perception of themselves is distorted. The miracle worker can ONLY bless, and thus undoes their distortions, and frees them from prison.

(lv) Miracles are examples of right thinking. Reality contact at all levels becomes strong and accurate, thus permitting correct delineation of intra- and interpersonal boundaries. As a result, the doer's perceptions are aligned with truth as God created it.

(lvi) A miracle is a correction factor introduced into false thinking by me. It acts as a catalyst, shaking up erroneous perception, and reorganizing it properly. This places man under the Atonement principle, where his perception is healed. Until this has occurred, revelation of the Divine order is impossible.

(lvii) The Spiritual eye is the mechanism of miracles because what It perceives IS true. It perceives both the Creations of God and the creations of man. Among the creations of man, It can also separate the true from the false by Its ability to perceive totally, rather than selectively. It thus becomes the proper instrument for reality testing, which always involves the necessary distinction between the false and the true.

(lviii) The miracle dissolves error because the Spiritual eye identifies error as false, or unreal. This is the same as saying that by perceiving light, darkness automatically disappears.

(lix) Darkness is lack of light, as sin is lack of love. It has no unique properties of its

own. It is an example of the "scarcity" fallacy, from which ONLY error can proceed. Truth is always abundant. Those who perceive and acknowledge that they have everything have no need for driven behavior of ANY kind.

(lx) The miracle acknowledges all men as your brothers and mine. It is a way of perceiving the universal mark of God in them. The specialness of God’s Sons does NOT stem from exclusion, but from inclusion. ALL my brothers are special. If they believe they are deprived of anything, their perception becomes distorted. When this occurs, the whole family of God, or the Sonship, is impaired in its relationships. Ultimately, every member of the family of God must return. The miracle calls him to return, because it blesses and honors him even though he may be absent in spirit.

(lxi) "God is not mocked" is not a warning, but a reassurance on this point. God WOULD be mocked if any of His Creations lacked holiness. The Creation IS whole, and the mark of wholeness is holiness.

(lxii) Wholeness is the perceptual content of miracles. It thus corrects, or atones for, the faulty perception of lack anywhere.

(lxiii) Here we begin to make the fundamental distinction between miracles and projection. The stimulus MUST precede the response, and will also determine the kind of response that is evoked. Behavior IS response, so that the question "response to what?" becomes crucial. Since stimuli are identified through perception, you first perceive the stimulus and then behave accordingly. It follows, then, that:

As ye perceive,

So shall ye behave.

(lxiv) The Golden Rule asks you to behave toward others as you would have them behave toward you. This means that the perception of BOTH must be accurate. The Golden Rule is the rule for appropriate behavior. You cannot behave appropriately unless you perceive accurately, because appropriate behavior DEPENDS on lack of level confusion. The presence of level confusion ALWAYS results in variable reality testing, and therefore in variability in behavioral appropriateness. Since you and your neighbor are equal members of the same family, as you perceive both, so you will behave toward both. The way to perceive for Golden Rule behavior is to look out from the perception of your OWN holiness, and perceive the holiness of others.

(lxv) The emptiness engendered by fear should be replaced by love, because love and its absence are in the same dimension, and correction cannot be undertaken except WITHIN a dimension. Otherwise, there has been a confusion of levels. Death is a human affirmation of a belief in "fate," or level confusion. That is why the Bible says, "There IS no death," and why I demonstrated that death does not exist. I came to fulfill the law by REINTERPRETING it. The law itself, if properly understood, offers only protection to man. It is those who have not yet "changed their minds" who entered the "hellfire" concept into it.

(lxvi) I assure you that I will witness for anyone who lets me, and to whatever extent he permits it. YOUR witnessing demonstrates YOUR belief, and thus strengthens it. Those who witness for me are expressing, through their miracles, that they have abandoned the belief in deprivation in favor of the abundance they have learned BELONGS to them.

(lxvii) A MAJOR contribution of miracles is their strength in releasing man from his misplaced sense of isolation, deprivation and lack.

(lxviii) Miracles are affirmations of Sonship, which is a state of completion and

abundance. Whatever is true and real is eternal, and CANNOT change or BE changed. The Soul is therefore unalterable because it is ALREADY perfect, but the mind can elect the level it chooses to serve. The ONLY limit which is put on its choice is that it CANNOT serve two masters.

(lxix) The mind, if it elects to do so, becomes a medium by which the Soul creates along the line of its own Creation. If it does not freely elect to do so, it retains its creative POTENTIAL, but places itself under tyrannous rather than genuinely authoritative control. As a result it imprisons, because such are the dictates of tyrants. To change your mind means to place it at the disposal of TRUE Authority.

(lxx) The miracle is thus a sign that the mind has chosen to be led by Christ in His service. The abundance of Christ is the natural result of choosing to follow Him. ALL shallow roots must be uprooted, because they are not deep enough to sustain you. The illusion that shallow roots can be DEEPENED, and thus made to hold, is one of the distortions on which the REVERSAL of the Golden Rule rests. As these false underpinnings are given up, the equilibrium is temporarily experienced as unstable. However, the fact is that NOTHING is less stable than an orientation that is upside down. Nor can anything which holds it that way be really conducive to greater stability.

(lxxi) Miracles arise from a miraculous state of mind. By being one, this state of mind goes out to ANYONE, even without the awareness of the miracle worker himself. The impersonal nature of miracles is because the Atonement itself is one, uniting all creations with their Creator.

(lxxii) The miracle is an expression of an inner awareness of Christ, and the acceptance of His Atonement. The mind is then in a state of grace, and naturally becomes gracious, both to the Host within and the stranger without. By bringing in the stranger, he becomes your brother.

(lxxiii) A miracle is never lost. It touches many people you do not even know, and sometimes produces undreamed of changes in forces of which you are not even aware. That is not your concern. The miracle will always bless YOU.

(lxxiv) The miracles you are NOT asked to perform have not lost their value. They are still expressions of your own state of grace, but the ACTION aspect of the miracle should be Christ-controlled because of His complete awareness of the Whole Plan. The impersonal nature of miracle-mindedness ensures YOUR grace, but only Christ is in a position to know where grace can be BESTOWED.

(lxxv) Miracle-mindedness means miracle-readiness. Readiness means that you should always keep your perceptions straight, so that you will ALWAYS be ready, willing and able. These are the essentials for "listen, learn and do." You must be READY to listen, WILLING to learn, and ABLE to do. Only the last is involuntary, because it is the APPLICATION of miracles which must be Christ-controlled. The other two, which are the VOLUNTARY aspects of miracle-mindedness, ARE up to you.

(lxxvi) Awe is an inappropriate response to miracles.

(lxxvii) Revelation is literally unspeakable because it is an experience of unspeakable love. Awe should be reserved for revelation, to which it is perfectly and correctly applicable. It is NOT appropriate for miracles because a state of awe is worshipful. It implies that one of a lesser order stands before a greater one. This is the case ONLY when a Soul stands before its Creator. Souls are perfect creations, and experience awe only in the Presence of the Creator of perfection.

(lxxviii) The miracle, on the other hand, is a sign of love among equals. Equals cannot be in awe of one another because awe implies inequality. It is therefore an inappropriate

reaction to me. An elder brother is entitled to respect for his greater experience, and a reasonable amount of obedience for his greater wisdom. He is also entitled to love because he IS a brother, and also to devotion if he is devoted. It is only my devotion that entitles me to yours. There is nothing about me that YOU cannot attain. I have nothing that does not come from God. The main difference between us as yet is that I have NOTHING ELSE. This leaves me in a state of true holiness, which is only a POTENTIAL in you.

(lxxix) "No man cometh unto the Father but by me" is among the most misunderstood statements in the Bible. It does NOT mean that I am in any way separate or different from you EXCEPT IN TIME, which does not really exist at all. Actually, the quotation is more meaningful if it is considered on a vertical rather than a horizontal axis. Regarded along the vertical, man stands below me and I stand below God. In the process of "rising up," I AM higher. This is because, without me, the distance between God and man would be too great for you to encompass.

(lxxx) I bridge the distance as an elder brother to man on the one hand, and as a Son of God on the other. My devotion to my brothers has placed me in charge of the Sonship, which I can render complete only to the extent to which I can SHARE it. This may appear to contradict the statement "I and my Father are one," but there are still separate parts in the statement, in recognition that the Father is greater. (The original statement was "are of one kind"). The Holy Spirit is the Bringer of Revelations. Revelations are INDIRECTLY inspired by me, because I am close to the Holy Spirit, and alert to the revelation-readiness of my brothers. I can thus BRING down to them more than they can DRAW down to themselves.

(lxxxi) The Holy Spirit is the Highest Communication Medium. Miracles do not involve this type of communication because they are TEMPORARY communication devices. When man returns to his original form of communication with God, the need for miracles is over. The Holy Spirit mediates higher to lower communication, keeping the direct channel from God to man open for revelation. Revelation is not reciprocal. It is always FROM God TO man. The miracle IS reciprocal because it involves equality.

(lxxxii) The miracle is a learning device which lessens the need for time. In the longitudinal or horizontal plane, the recognition of the true equality of all the members of the Sonship appears to involve almost endless time. However, the sudden shifts from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver BOTH emerge much farther along in time than they would otherwise have been.

(lxxxiii) The miracle thus has the unique property of shortening time by rendering the space of time it occupies unnecessary. There is NO relationship between the time a miracle TAKES and the time it COVERS. It substitutes for learning that might have taken thousands of years. It does this by the underlying recognition of perfect equality and holiness between the doer and the receiver on which the miracle rests.

(lxxxiv) We said before that the miracle abolishes time. It does this by a process of COLLAPSING it, and thus abolishing certain INTERVALS within it. It does this, however, WITHIN the larger temporal sequence. It establishes an out- of-pattern time interval which is NOT under the usual laws of time. Only in this sense is it timeless. By collapsing time it literally saves time, much as daylight saving time does. It rearranges the distribution of light.

(lxxxv) The miracle is the only device which man has at his immediate disposal for controlling time. Only revelation TRANSCENDS time, having nothing to do with time at

all.

(lxxxvi) The miracle is much like the body, in that both are learning aids which aim at facilitating a state in which they are unnecessary. When the Soul's original state of direct communication is reached, neither the body nor the miracle serves any purpose. While he believes he is in a body, however, man can choose between loveless and miraculous channels of expression. He can make an empty shell, but he CANNOT express nothing at all. He can wait, delay, paralyze himself, reduce his creativity to almost nothing, and even introduce a developmental arrest or even a regression. But he CANNOT abolish his creativity. He can destroy his medium of communication, but NOT his potential.

(lxxxvii) Man was NOT created by his own free will alone. Only what HE creates is his to decide. The basic decision of the miracle-minded is not to wait on time any longer than is necessary. Time can waste as well as be wasted. The miracle-worker, therefore, accepts the time-control factor gladly, because he recognizes that every collapse of time brings all men closer to the ultimate RELEASE from time, in which the Son and the Father ARE one.

(lxxxviii) Equality does not imply homogeneity NOW. When everyone recognizes that he has everything, individual contributions to the Sonship will no longer be necessary. When the Atonement has been completed, ALL talents will be shared by ALL the Sons of God. God is NOT partial. All His children have His total Love, and ALL his gifts are freely given to everyone alike." Except ye become as little children" means that, unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father.

(lxxxix) You who want peace can find it only by complete forgiveness. You never really WANTED peace before, so there was no point in being told how to achieve it. No learning is acquired by anyone unless he wants to learn it, and believes in some way that he NEEDS it. While the concept of lack does not exist in the Creation of God, it is VERY apparent in the creations of man. It is, in fact, the essential difference. A need implies lack by definition. It involves the recognition that you would be better off in a state which is somehow different from the one you are in.

(ic) Until the "separation," which is a better term than the "fall," nothing was lacking. This meant that man had no needs at all. If he had not deprived himself, he would never have experienced them. After the separation, needs became the most powerful source of motivation for human action. All behavior is essentially motivated by needs, but behavior itself is not a Divine attribute. The body is the mechanism for behavior. The belief that he COULD be better off is the reason why man has this mechanism at his disposal.

(ici) Each one acts according to the particular hierarchy of needs he establishes for himself. His hierarchy, in turn, depends on his perception of what he IS; that is, what he LACKS. A sense of separation from God is the ONLY lack he really needs to correct. This sense of separation would never have occurred if he had not distorted his perception of truth, and thus perceived HIMSELF as lacking. The concept of ANY sort of need hierarchy arose because, having made this fundamental error, he had already fragmented himself into levels with different needs. As he integrates HE becomes one, and his needs become one accordingly.

(icii) Unified need produces unified action because it produces a lack of ambivalence. The concept of a need hierarchy, a corollary to the original error that man can be separated from God, requires correction at its own level, before the error of perceiving levels at all can be corrected. Man cannot behave effectively while he operates at split levels. However, while he does, correction must be introduced from the bottom UP. This

is because he now operates in space, where concepts such as "up" and "down" are meaningful. Ultimately, space is as meaningless as time. The concept is really one of space-time BELIEF.

(iciii) The physical world exists only because man can use it to correct his UNBELIEF, which placed him in it originally. He can never control the effects of fear himself because he MADE fear, and believes in what he made. In attitude, then, though NOT in content, he resembles his own Creator, Who has perfect faith in His creations BECAUSE He created them. Belief in a creation produces its existence. That is why a man can believe in what no- one else thinks is true. It is true for him because it was made BY him.

(iciv) Every aspect of fear proceeds from upside-down perception. The more truly creative devote their efforts to correcting perceptual distortions. The neurotic devotes his to compromise. The psychotic tries to escape by establishing the certain truth of his own errors. It is most difficult to free him by ordinary means, because he is more consistent in his own denial of truth. The miracle, however, makes no such distinctions. It corrects errors BECAUSE they are errors. Thus, the next point to remember about miracles is,

(icv) The miracle makes NO distinction among degrees of misperception. It is a device for perception-correction, effective quite apart from either the degree or the direction of the error. This is its TRUE indiscriminateness.

(icvi) Christ-controlled miracles are selective ONLY in the sense that they are directed towards those who can use them for THEMSELVES. Since this makes it inevitable that they will extend them to others, a strong chain of Atonement is welded. However, Christ-control takes no account at all of the magnitude of the miracle itself, because the concept of size exists in a plane that is itself unreal. Since the miracle aims at RESTORING the awareness of reality it would hardly be useful if it were bound by the laws which govern the error it aims to correct. Only man makes this kind of mistake. It is an example of the foolish consistency which his own false beliefs have engendered.

(icvii) The power and strength of man’s creative will must be understood before the real meaning of denial can be appreciated and relinquished. It is NOT mere negation. It is a positive miscreation. While the miscreation is NECESSARILY believed in by its maker, it does not exist at all at the level of true creation.

(icviii) The miracle compares what man has made with the higher level creation, accepting what is IN ACCORD as true and rejecting the DISCORD as false. ALL aspects of fear are untrue because they do not exist at the higher creative level, and therefore do not exist at all. To whatever extent a man is willing to submit his beliefs to this test, to that extent are perceptions corrected.

(icix) In sorting out the false from the true, the miracle proceeds along the following lines;

If perfect love casts out fear,

And if fear exists,

Then there is NOT perfect love.

But

Only perfect love REALLY exists.

If there IS fear,

It creates a state which does not exist.

Believe this, and you WILL be free. Only God can establish this solution and THIS faith IS His gift.

I Autobiografía de un bohemio.

II El libro entero del ’Tarot de los Bohemios’ de Papus en formato pdf. El libro es del dominio público. Los capítulos en formato ’doc’: I a IX, X a XII, XII a XV, XVI a XVIII, y los capítulos en formato de texto (sin imagenes o tablas): I a IX, X a XII, XII a XV, XVI a XVIII.

III Filosofía bohemia.

CAPÍTULO TERCERO DEL LIBRO ’TAROT DE LOS BOHEMIOS’ DE PAPUS

Los números y las operaciones teosóficas - Significado de los números.

LOS NÚMEROS

El concepto que se tenía de los números en la antigüedad es casi desconocido en nuestros días.
Considerando que la unidad es el término constante que interviene en la formación de la cantidad, cualquiera que ésta sea, los antiguos veían en el número la expresión de leyes absolutas. De aquí la veneración por el número 3 y el 4, perfectamente incomprensible para nuestros matemáticos.
Es evidente que si los antiguos no hubieran conocido otras operaciones numéricas que las usadas en nuestros días carecerían de explicación las ideas enseñadas en las universidades de la India, de Egipto y de Grecia. ¿Cuáles son, pues, estas operaciones, desconocidas por nuestros sabios?
Dos: la reducción y la adición teosófica.
Estas operaciones se dicen teosóficas, porque nos introducen en el mundo de las "leyes esenciales" de la naturaleza.
Estas enseñanzas formaban la base de la instrucción secreta y oral que se trasmitía a determinadas personas predispuestas, y se les daba el nombre característico de "Esoterismo".

1° REDUCCIÓN TEOSÓFICA

La reducción teosófica consiste en reducir a un solo dígito las cifras que entran en la composición de un número dado, tal como se verá en los ejemplos siguientes:
10 = 1 + 0 = 1
11 = 1 + 1 = 2
12 = 1 + 2 = 3
126 =1+2+6=9
2488 =2+4+8+8=22=2+2=4
Estas operaciones corresponden a lo que llamamos hoy "la prueba del nueve".

2° ADICIÓN TEOSÓFICA

La adición teosófica consiste en sumar aritméticamente la serie natural de los números, comenzando por la unidad, hasta incluir el número propuesto. Por ejemplo, el número 4 será igual a:
1+2+3+4=10
El número 7 igual a 1+2+3+4+5+6+7= 28 igual 2 + 8 = 10.

El 12 igual a 1+2+3+4+5+6+7+8+9+10+11+12 = 78.
Reducción y adición teosóficas son las dos operaciones que deben dominarse para comprender la antigüedad.
Apliquemos estos procedimientos a cualquier número, para descubrir la ley que rige su progresión.
La reducción teosófica nos muestra inmediatamente que todos los números se reducen a los nueve primeros dígitos de la serie natural.
Mas esta consideración no es todavía suficiente; una observación más atenta nos traerá nuevas luces.
Tenemos que los números 1, 4, 7 y 10 son iguales a 1 puesto que 1=1.
4=1+2+3+4=1
7=1+2+3+4+5+6+7= 28 =2+8= 10 =1
10=1
De manera que el dígito 1 se reproduce después de la serie de cada tres, esto es:
1. 2. 3. 4. 5. 6.
4 = 10 = 1
7 = 28 = 10 = 1
Se podría escribir, por lo tanto:
1. 2. 3.
(1)
4. 5. 6.
(1) etc.
De la precedente consideración, resulta:
1. Que todos los números reproducen, en su evolución, los cuatro primeros.
2. Que el último número de los cuatro considerados, esto es el No. 4 representará la unidad en una octava diferente.
La serie de los números puede entonces escribirse así:
1. 2. 3. 13. 14. 15.
4. 5. 6. 16. 17. 18.
7. 8. 9. 19. etc.
10. 11. 12.
Observemos que los números 4, 7, 10, 13, 16, 19, etc., representan diferentes concepciones de la unidad, tal como lo prueba la adición y reducción teosófica de los mismos.
1=1
4=1+2+3+4= 10 =1
7=1+2+3+4+5+6+7= 28 =2+8= 10 =1
13=4=1+2+3+4= 10 =1
16=7=1+2+3+4+5+6+7= 28 =2+8= 10 =1
19 = 10 = 1 etc., etc.
Se comprueba entonces que después de cada tres cifras la serie vuelve bruscamente a la unidad, mientras que lo hace en forma progresiva entre las dos intermediarias.
Repitamos una vez más que el conocimiento y el estudio de las leyes que rigen las cantidades, en la forma que acabamos de hacerlo, nos da la clave de las ciencias ocultas.
Resumiendo: todas las cantidades pueden ser reducidas a la serie de los cuatro primeros dígitos, dispuestos en el orden siguiente:
1. 2. 3.
4.

Valor de los doce primeros números que da la clave de la cifra (78) correspondiente a las cartas del Tarot:

1 = 1
2 = 1 + 2 = 3
3 = 1 + 2 + 3 = 6
4 = 1 + 2 + 3 + 4 = 10
5 = 1 + 2 + 3 + 4 + = 15
6 = 1 + 2 + 3 + 4 + 5 + 6 = 21
7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28
8 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36
9 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45
10 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55
11 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 = 66
12 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 = 78

SIGNIFICADO DE LOS NÚMEROS

Sin embargo no se detienen aquí las enseñanzas de la ciencia antigua sobre los números, todavía se les atribuía un significado personal; y como hemos reducido a los cuatro primeros la serie de todos los números, nos bastará conocer el atribuido a cada uno de aquellos cuatro. La unidad representa el principio creador de los números, puesto que todo emana de ella. Es el principio activo por excelencia.

Mas la unidad sola nada puede producir, salvo oponiéndose a sí misma, de aquí nace la dualidad representada por el dos (principio pasivo por excelencia).

De la unión de la unidad y de la dualidad nace el tercer principio, que reúne los dos opuestos en una común neutralidad:

1 + 2 = 3

Tres representa, por lo tanto, el principio neutro por excelencia.

Pero estos tres principios se reúnen en el cuarto, el cual vendrá a ser un nuevo aspecto de la unidad, en carácter de "principio activo".

La ley que rige estos principios será entonces la siguiente:

1. Unidad o vuelta a la unidad.	2. Oposición, antagonismo.	3. Acción de oposición sobre la unidad.
Activo (1)	Pasivo (2)	Neutro (3)
Activo (4)	Etc.	